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CONTENTS

Jesus Faces Failure	111
(Passion Week)	
Until the Day Dawn	115
Paul Scherer, D.D.	
Timely Preaching	118
Walter H. Coburn	
Church Methods	123
Service for Holy Week	
Easter Musical Service	
Good Friday	
Easter Dawn Service	
Sermons	128
Future Life	
Alvin E. Magary, D.D.	
He That Was Dead	
Charles Haddon Nabers, D.D.	
Communion Sermon	
Gordon W. Mattice, D.D.	
Junior Sermons, Sessler	134
Lent (Lost Sail Boat)	
Palm Sunday (Riding Donkey)	
Easter (Dr. Carpenter)	
Illustrations	138
William J. Hart, D.D.	
J. J. Phelan, D.D.	
Book Reviews	144
Prayer Meetings	150
Topical Index	153
Buyer's Guide	154

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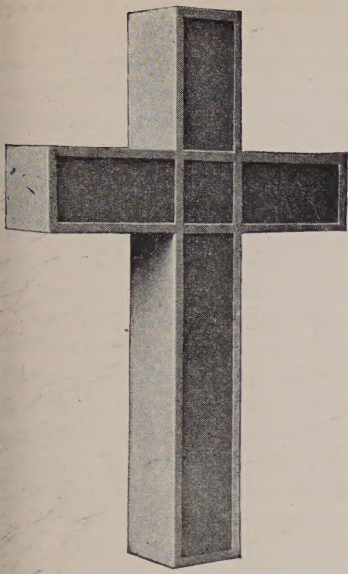
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JESUS FACES FAILURE

His inflexible adherence to His principles, it appeared certain that He was signing His own death warrant. "Take a long look. He died for us!"

There is an old hymn we used to sing when I was in Sunday School that begins:

"I think when I read that sweet story of old," and ends with the words:

"I should like to have been with Him then."

That refers, of course, to the days before that tragic last week: To the period of His active ministry—when He was going about the countryside from village to village, teaching and preaching His wonderful doctrine—telling His wonderful parables to illustrate the great spiritual truths He was endeavoring to make them aware of.

Then He was the brilliant teacher, free to come and go without opposition, and it was said that "The common people heard Him gladly." I should like to have been with Him then! Yes, that would have been a great privilege. But during that last week, when, to use the idiom, "The heat was on," when the followers of the Nazarene were in peril of sharing His death sentence; when even faithful Peter fell from grace, and denied any connection with Jesus—I just don't know about that. So you think that *we* would have outstripped Peter in devotion? Do you think *we* would have behaved so very much differently from the rest of Jesus' followers?

As a matter of fact, in a material sense, there was nothing to be gained by following after Jesus. If a young man was ambitious to gain a fortune, Jesus was the wrong man to become attached to, for in the popular scramble for wealth and worldly riches, Jesus was a failure.

I recall once reading a list of the failures

WHEN the body of Abraham Lincoln lay in state following his death, long lines of mourners filed past, to pay their final respects. It is reported that among those who were permitted to pass the flag-draped coffin, was an old negro mammy, leading a small orphan child. She was one of the members of a race who knew at first hand the meaning of slavery and freedom, and when at last her turn came to pass the coffin, she took the child in her arms so that he could view the features of Lincoln, and said: "Take a long look, sonny. He died for us."

Wonder if it is not with some similar feelings of emotion that we approach the observance of Holy Week, and Jesus' crucifixion, with all the events imply with regard to human life in general, and our own lives in particular. Take a long look. He died for us.

Not so very long ago, we were celebrating the Saviour's birth, and the Christmas Carols were filling the air. Another week, and we were sounding forth the alleluia choruses of praise. The traditional "happy ending" to the year had seemed to be the world's sorriest omen.

But for the next few days we shall be commemorating the darkness before the dawn. The disillusioning events of Jesus' last days in this flesh, when, after having entered Jerusalem seeming triumph, the populace gradually turned against Him. Even His disciples, His "inner circle," even they left Him when it appeared certain that He would not keep His promise in the face of danger: When by

of Abraham Lincoln. Almost everyone is familiar with them, but it is a bit startling when they are all assembled together. We remember that he once failed in business. We recall that his marriage was unhappy. But somehow it seems unbelievable that he—Abraham Lincoln—was defeated when he first ran for the Illinois State Legislature; was snowed under when he ran for the United States Congress; was not elected to the United States Senate, even after his masterly debates with Stephen Douglas; and again in 1856 when he became a candidate for the Vice-Presidency, he also found himself repudiated by the votes of the majority. Somehow, in our lofty estimates of Lincoln, we tend to omit these repeated failures from the record. But—I wonder. Is it possible really and fully to know Lincoln, unless we take into consideration the many, many, times he came face to face with disappointment and failure?

In like manner it would be possible to gather together a list of Jesus' failures which on the surface would seem to be completely out of place in our estimate of Him.

Jesus was, for instance, pretty much a failure when it came to winning the approval of His own family for the course which He outlined for Himself. His mother and brothers, we are told, made up their minds that He was "beside Himself," which is a polite expression meaning "out of His head." Not a single one of them became an active convert to His cause during His lifetime. So little do they figure in the new testament records, that we do not even know with any assurance how many brothers and sisters Jesus had. Nor do we know just when His father disappeared from the scene. Although Jesus extolled the human family as the basic human institution, and used as the symbol for His most searching spiritual truth, the fatherhood of God and the brotherhood of man, the fact remains that within the circle of His own immediate family, He was misunderstood. He was a mis-fit from their point of view. A failure.

Then again, Jesus might easily appear to some to have been a failure as regards His claim to leadership. The worldly estimate of a successful leader is: What is his take? If it is a business man, how much has he salted away? If it is a writer, how many best-sellers has he produced? If it is a basketball player, how many points has he piled up? If it is an Evangelist, how many souls has he saved? And if it is a celebrity, how large are the fees he

commands? By all of these standards, of course, Jesus was a failure. It's plain to be seen from the Gospel Record that the majority of His contemporaries considered Him on that basis. Despite His ability to outwit and confound the Scribes and the Pharisees: Despite the way He made them aware of their signal faults, hardly one of them were moved to take Him seriously. They admired His cleverness, they freely admitted that theoretically, at least, He was right in His conclusions with regard to the shallowness of their religion—the wide gap between their prophetic faith, and their actual conduct, but they notably did not forsake Him and follow Him. He never, as the saying is, "Got under the skins" of the vast majority of those who were "with Him then." As a speaker, a binder, a prolific soul-winner, a dynamic Pioneer whom men followed as they followed Napoleon, with implicit devotion: In that respect, during His lifetime, Jesus was largely a failure.

What became of all those who gathered to hear the most sublime truths ever uttered—the so-called Sermon on the Mount? What became of the five thousand who were so eager to hear Him that apparently they neglected to bring along anything to eat? What became of all the Palm Sunday crowds who strewed branches and sang alleluias as He made His way into the city? Well, as it turned out they were not essentially different in their shallow devotion from the lepers Jesus healed—nine of whom you will recall never even lingered to say "Thank You."

Yes, there is an abiding pathos in the fact that Jesus "came unto His own, and His own received Him not." Do you think it made any particular difference to Him, how His message was received? Do you think He never said of Himself: "Why should I continue to cast pearls before swine?" Why try to alter human nature, since obviously it is so unresponsive so set in its low, uninspired sinful way? Listen to this:

"O Jerusalem, Jerusalem thou that killest the prophets, and stonest them that are sent unto thee—how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing. And ye would not." (Matt. 23:27).

Consider the scene of His trial—Christ before Pilate—the subject which has challenged the greatest of artists down through the ages. As Jesus stands there in that audience chamber, failure besets Him behind and before. In three years, He has done His utmost to cast His gospel to as many human beings as

reach. He has addressed large gatherings. He has spoken intimately to small groups. And He has talked long and eagerly with individual who showed promise of understanding what He was driving at, and that individual who exhibited a zeal for making the Kingdom of God a reality. But, taken as a whole, they remained comparatively unconcerned, at least so far as their personal initiative was concerned.

And so now as a result, failure likewise is before Him in the face. They are demanding the crucifixion, His death. And if he is personally removed from their midst, what else is possibly follow, but the final collapse of what He has labored to establish? Surely, in His last hours upon earth, Jesus shares, and is deeply, all of the sense of discouragement and disappointment and frustration which is the sometime experience of the majority of us. For which of us has not known, more or less severity, the blight of disillusion of suffering; the cruelty of being misunderstood and falsely judged by those about us? Among us has not known what it is to have a generous deed and not even be thanked? Not one of us has not at some time or other witnessed the apparent collapse of all our best plans?

Do I doubt if it has occurred to us in this connection that we have much in common with Jesus; that we are "partakers of His suffering." It has always seemed to me that the pain of the crucifixion, deep as it was, cruel as it was, in no way compares with the terrific mental torture that Jesus underwent, as He contemplated the collapse of His vision of a world redeemed. You feel the full impact of that agonizing cry, "My God, why hast Thou forsaken Me?"

Now there would be no point in dwelling on all of this tragic sequence of events, unless in some way it carries a significant lesson to the motivation of life today—unless it can be shown to convey certain truths which it is absolutely essential for us to be aware of fully, in our attempt to live full and useful lives. Let us be quite clear in our minds about this, Jesus. No man ever demonstrated so clearly and unmistakably how to turn failure into triumph, as did Jesus of Nazareth. There lies the secret of His fascination for us. We are profoundly aware that although Jesus, in the events of His last week upon earth apparently went down to defeat before the invincible forces of evil, actually He emerged from that experience the most exalted person

who ever lived. The very symbol of His execution—the criminal's cross—is now the most sacred device known to man. Christ a failure? In August, 1939, two thousand young people from all parts of the world gathered at Amsterdam under this common watchword: "Christus Victor." Christ the victor. Christ victorious! With this great truth clearly in mind, then, let me call attention to two ways in which Jesus accomplished this astounding fulfillment, of transforming failure into victory—ways which are equally available to each one of us, if we are sincerely desirous of participating in that same achievement of transforming our own conscious failures, into some supreme final victory.

First of all then, Jesus never let His failures embitter Him, or dominate His judgments. Ernest Dimmet, in his book "The Art of Thinking" has a good deal to say on this subject. He calls attention to the human weakness which prompts the majority of us to let minor mishaps upset our equilibrium, and assume an unreasonable control over our normal wisdom.

We won't patronize a particular store because, forsooth, we were subjected to some embarrassment there, once upon a time. We despise a certain color, perhaps, because it recalls for us something we would much rather forget. We let some small irritation puff itself up into a matter of major importance. We allow ourselves to become all wrought up over matters which by no stretch of the normal imagination, are entitled to any such concern.

In other words, apparently we are so frightened of failure, that we permit ourselves to stop thinking. We slam the doors of the council chamber of the mind, and turn over control to the dictatorship of the emotions.

Isn't it a truism that we invariably catalogue our experiences in terms of the disagreeable, skipping over the agreeable as if it were too common and uneventful for consideration? And isn't such a procedure a betrayal of common sense? To take account only of the evils with which we are forced to contend, and to let them blind us to the enormous evidence of God which makes up the larger part of our experience—is this the mark of a rational being, a spiritual being—of man, quickened with the divinity of God?

Consider the attitude of Jesus. He saw the rough edges of life. He saw all of the bitterness and heartache. He saw men and women upset and discouraged by their failures. As for Himself He did not allow such things to

blind Him to the larger truth. He did not let them unseat His powers of reasoning. He saw, beyond, and above, and of far greater consequence, the divine goodness which is likewise present, here within the framework of our earthly existence.

Jesus saw in the commonest lily of the field, a glory, a grandeur, far greater and more significant than all the gold-encrusted togas of the fabulous King Solomon.

He saw, in the eager flashing faces of children, an unspoiled wonder which to Him was a reflection of Heaven itself.

With Jesus, the simultaneous vision of life's precious supply of godness was too real, too authentic, too demanding of appreciation, too vociferous of His Heavenly Father, that He should permit Himself ever to give way to discouragement over small defeats. To Him life was a game in which an inning or two might be lost, but of the ultimate victory of righteousness He was supremely confident.

From our twentieth century perspective, we can see that He was right, of course. But have we the courage, the consecration to match that faith of His? Would it not do something to our sense of petty irritation, our unreasoning antagonisms, our integration of personality, if ever we looked sanely and realistically at life, as Jesus did?

And then in the second place, Jesus never allowed failure to shake His faith in God. I have recently been deeply stirred by a book which throws new light upon the Sermon on the Mount. You know and I know, that there is not a more difficult article of our Christian faith than the command, "Love your enemies." I have had persons tell me that they simply could not go that far with Jesus. But state it this way, and see if it is not more reasonable—more attainable. Just say "I will not hate. Come what may, I will not hate."

For we are all aware that hatred is a mad dog that knows no master. Hatred short circuits all of the higher reasoning powers of the brain. Hatred unseats the higher controls of fellowship and generosity and goodwill. In short, hatred repudiates the spiritual nature and enthrones the animal nature. When we unbar the doors of our being and invite hatred in, we effectively and completely shut God out. "If any man say 'I love God' and hateth His brother, he is a liar." (JN. 4:20) we read in the New Testament. And you remember the warning that Jesus gave about laying a gift upon the altar while at the same time harbor-

ing a grudge of some kind. "Go, first reconciled with thy brother," He said, "and then come and offer thy gift." First clear the heart of hatred, only then can God become a reality in your life.

What a revelation that is. We customarily think that when we hate, all of the harm involved is expended upon the object of the hatred. But it's not so. For God and hatred cannot abide simultaneously in the same human heart.

Jesus understood this clearly. Jesus was human enough to suffer deeply over His failures. But He was sufficiently aflame with the spirit of God to realize that the only tragedy in His life that would be a complete and final and unredeemable failure, would be to permit some barrier to arise between Himself, and His Heavenly Father.

Therefore, He could face the very worst that men could do to Him, saying over and over again: "I will not hate: I will not hate."

"Father, forgive them," He said. "Father, forgive them." It was the unmistakable evidence that, so far as His own heart was concerned, it was purged of all hatred.

Was Jesus really "beside Himself" when He behaved in this manner, do you think? If He manifest an attitude toward failure which is quite impossible for us to duplicate today. Or has He given us the only true solution to this grave human problem? Has He outlined the only intelligent, the only hopeful, the only workable means by which the failures in our own lives can achieve forgiveness and redemption as they are swallowed up in God's final victory.

At the threshold of another Holy Week, may the words of that negro mammy echo in our hearts and bring home with renewed insight the great challenges of the cross to our daily living.

"Take a long look—He died for us."

SNOWFLAKES

"When I consider nature round about,
As snowflakes hesitate to take their place
On waiting bush and branch, humble, devout,
It thrills my very soul to think they face
No sordid destiny in their short life
So long as they can bring to all mankind
Beauty and peace amid a world of strife
From their Creator, the Eternal Mind.
Awake, awake, O men of hate and pride,
While yet there's time to make amends and
That man, rebellious still, must seek a guide
To show him how to live in harmony—
That peace and love and hope again may reign
From sea to sea in this and each domain."

—Milus W. Bonker, in "The Friend"

Until The Day

DAWN

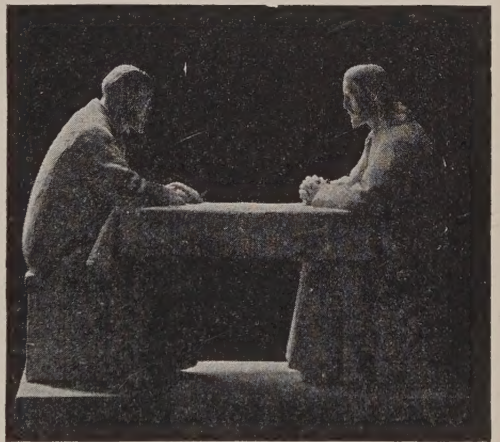
PAUL SCHERER, D.D.

NOTHING frightens me more about the present state of affairs than to find people who think it their peculiar function to go and spreading good cheer. They don't seem to realize, some of them, that anything important is going on. *We've got ourselves* into a few difficulties perhaps; but gracious me, there's no use sitting around like Cassandra on the walls of Troy, singing sad verses of prophetic doom! *That* won't get you anywhere! The clouds all have a silver lining. Human nature is fundamentally all right. This isn't the first time the skies have seemed black. We'll weather the storm. A lot will come out in the end. You can't stop progress. Evolution is pushing from behind; every day, in every way, getting better and better! Have a little courage! Brighten up some, and let's go to the movies!

That's the kind of prescription being handed out; and it isn't worth the breath that carries it! *I wish I could tear* to pieces the fool's paradise in which so many Americans seem to be living quite unconcerned! We are faced with one of the greatest crises in the whole history of mankind. To see it as nothing but a squabble between two forms of government is not to see it at all. We are caught, every one of us on both sides of both oceans, in the birth-pangs of whatever it is that's coming on the horizon. And you don't cure that, or stop it, or ease the pain of it any easier by talking pleasantries, or whistling in the dark to keep up your spirits! It's ideas, and not nations, that are warring one another in a death struggle. You don't shoot ideas with a gun, or bomb them with planes. It isn't so simple as that. You don't win them with ideas, if you fight them at all! We still have *that* to do when the war is over! Building castles in the air isn't likely to do much. Nobody can hide in them. Where the enemy is concerned, for its labor, for its travail, there is no "twilight sleep." You can't anaesthetize the future by hoping for the best! The pessimist's role is played out!

But so is the pessimist's! He frightens me, New York City.

too! Either way you get people who've quit doing anything! One half grins, and the other half growls: and both halves are worthless! There was an article in one of our great metropolitan papers some time ago which seemed to me to make sense. It said that nothing could be more dangerous than for us to adopt a defeatist attitude, throw up our hands in despair, and resign ourselves to the thought that we must allow the wave of the future to sweep over us without any resistance on our part. I agree with that; but I'm afraid there will be no resistance: I'm afraid that all the resistance there is will spend itself in only one direction! The focus of our attention has been steadily shifted from our own unsolved problems to the task of winning a war, still 3600 miles away as the crow flies, most of it! Whereas, I'm quite sure, if you really wanted to get at the roots of that war, the crow wouldn't have



to fly at all: they are deeply imbedded in our own backyard: where no time, meanwhile, is being given us to go grubbing around!

That's the kind of defeatism that terrifies me: the assumption that there's only one thing to do. *Morals* don't matter. They are apt to confuse us. God doesn't matter, if He happens not to agree with us. Only victory matters. Victory somewhere else. That isn't the kind

of resistance we need most. We need the kind of resistance that will build an order here, out of faith in God, and reverence for human life—an order strong enough to resist assaults from within because it's strong enough to resist disintegration from within! The future even then may not go as we plan it. He's a pessimist who believes that unless it does, it won't be worth living in! In this *world of God* that role, too, is played out!

This man who calls himself Peter was neither cheerful nor gloomy. To him, optimism was beside the point. So was pessimism. *Saw God!* That's what fixed his mood and quickened his pulse! He turned back to his letter suddenly and set down in four words the faith that was in him: "until the day dawn." He knew where the issues of life were! I do wish people would quit trying to whip up my courage on any other basis: speculating on what Mr. So-an-so will do if he wins; or on what Mr. Such-and-such will do if he wins. Men don't make history! They *help*; but they don't direct its course. You can't direct the course of a single day. There is One Who does. Our job is to discover how He's moving, and by throwing ourselves into His road, win from Him bit by bit the answer to life's riddle! Even when we succeed, the answer isn't so much our solution as it is His gift!

Emerson put it once very beautifully. He was talking about the discovery of electricity. Nobody invented it, you know. Somebody discovered it. It had been there all the time. They could have had a radio in the Garden of Eden; except that then it might not have been the Garden of Eden any longer! They might have had to listen to what was going on in all the other gardens! Anyhow—*We had letters to send*, wrote Emerson: and couriers could not go fast enough or far enough; but we found out that the air and the earth were full of mysterious energies, all going our way! Now that is the wisdom of man, in every instance of his labor, to hitch his wagon to a star, and see his chore done by God Himself. We cannot bring the heavenly powers to us; but if we will only choose our jobs in the direction in which they travel, they will undertake them with the greatest pleasure. Listen to that: "If we will only choose our jobs *in the direction in which they travel!*"

What if we could look down the corridors of God's mind and make out the direction in which life is traveling! I believe we're traveling for one thing in the direction of a rebirth of the human spirit. Our western civilization

had gone pretty stale, with its endless gadget and its distrust of religion: until it was no longer capable of holding together the mo order which it inherited and thus far has been extremely incapable of reproducing!

This that's going on is the judgment. You aren't in any ringside seats in America: we are *under* it, too! What I'm counting on is the fact that God's judgments are always creative judgments. It wasn't *death for the Jews* when they were carried away captive into Babylon: it was birth again! We are this day part of a parcel of a cleansing that back of the bitterness is kind! Whoever has read of British courage—or any other courage; whoever has had letters from them as I have had, grave and full of a new strength that sometimes even now sounds deep like love; whoever has watched the steadfast, gallant steadiness of the Christian Church under assault and persecution: such a one held in his hand the signs of God's austere redeeming purpose. There is a fan,—and the world of ours is its threshing-floor! There are clouds of winnowed chaff on the wind. In the wheat is the human soul!

I believe we're travelling toward a rebirth of the human spirit; and I believe we're travelling toward the rebirth of genuine religion. Augustine looked out 1500 years ago on what he called a "rotting and disintegrating world" and he said boldly to the men and women of his generation, "Has paganism, I ask you, a philosophy to offer equal to ours?" Now at long last we can again look the facts honestly in the face and issue with fresh conviction the same confident challenge! We can issue it in a whole era, as disillusioned as any with everything it has tried,—with Science, with Education, with man's own persistent belief in himself. There's suddenly nothing to be ashamed of in this gospel any more! We don't have to apologize for sin. We have to apologize when we leave it out! We don't have to apologize for God. There's a God-shaped *blank* today in the heart of humanity! We don't have to apologize for the things that Jesus said. It begins to take off its hat to them again! It begins to appear, in sober moments, that the Bible is in closer contact with the reality than anything else we know—than either classroom or laboratory! It begins to look as if the very Presence of Christ in human history had kept *will* alive! Certainly it hasn't been our halting of it! All at once the sense of frustration has dropped out of religion. "The source of everything that happens to man," writes the French philosopher, "is in his inner life."

t need a compass. We can start moving
he right quarter if we will! We *know*
ly what we've got to have and what we've
to do,—or else!

nd, for still another thing, I believe that
is making toward the establishment of a
social and economic order, with some
ter measure of human justice, and some
er realization of the essential brotherhood
he human race. The Director of Research
the Foreign Policy Association delivered an
ess last spring; I think it was before the
or Leagues of America. "In the retrospect
istory," she said, "it may appear that Hitler
performed two useful tasks. He has arous-
he democracies from their complacency and
forced them to reconsider their own prac-
s and institutions in a coldly realistic light.
he has demolished many practices and in-
stitutions in Europe which have previously
ked federation and indeed even measures
co-operation." Maybe that's the logic of
temporary history. I don't know. But I
know this: that always when the battle is
t and the smoke has blown away it has been
nd that privilege and power, industrial
ery and social ostracism, economic oppres-



and the rule of the weak by the strong have
a doomed from the beginning; because *God*
on the other side! The common man and
laborer and the under-dog have not always
a right. I shouldn't think of saying that.
the forces which have exploited them have

always been wrong. There is nothing else that
can be said so surely! And it will be clear again
when the full count of these bitter days is
taken! God's mind *runs* in that direction. The
drift of human destiny is that way!

So it is, I believe, that we are standing now
at the swift moment of which it was once
written that "the eternal stars shine out as soon
as it is dark enough!" All I've been trying to
do is to remind you where the East lies, and
how the dawn will come. We can't *bring* it;
but we can move toward it! This man who
called himself Peter was moving toward it. His
whole letter is full of that movement. He
believed with every fiber of his being in the
stern, creative things that were going on. I'd
hate not to, if I were you! The story is told
of Sir Walter Scott that when he heard of the
plans to light the streets of London with gas he
said, "What! Light London without a wick?
It's impossible!" Even bright people look silly
when they try to snub the forces that are bring-
ing the future to its birth! There are "stern,
creative" things abroad; and once we've seen
the particular kind of a hole we're in, we can
begin to see the direction in which this God is
moving—this God Who is "greater than the
world," and so is "able to renew its life beyond
all human possibilities." After that the only
question is whether we're going to help or
hinder Him! If life is to be sturdy again and
disciplined; if there is to be *any* religion on this
earth that can take the whole of human ex-
perience in its grip; any justice, any compas-
sion, any brotherhood,—then we here are elect-
ed to start! That's what Second Peter is about!
It's about nothing else. And the Christ Who
is still in front, Whom the centuries have serv-
ed only to transfigure, and Whose good news
today as then concerns itself not so much with
what *ought* to be as with what *is*: the unde-
feated Love of that great heart, and the stead-
iness of a scarred hand which never yet has lost
a man! I'm going to lean my hopes there. And
I don't expect to have to whistle in the dark
to keep my courage up!

Do you remember how it was in the world
when the Book of *the Acts* was written? That
doesn't whistle: it sings! And when Augustine
wrote his *City of God*? With the Roman Em-
pire crumbling in front of his eyes! *That* doesn't
whistle either! It sings. And when Dante
wrote his *Divine Comedy*? And when Tenny-
son wrote his *Locksley Hall*, a hundred years
ago, with the czar's tranny in Russia, and the
fires of revolution kindling all over a Europe
exhausted by the wars of Napoleon? *That*

sings! Listen to it:

For I dipped into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilot of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rained a ghastly dew
From the nation's airy navies grappling in the central blue;
Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the peoples plunging through the thunderstorm;
Till the war-drum throbb'd no longer, and the battle-flags were furl'd

In the Parliament of man, the Federation of worlds.

When Jehoshaphat was afraid, as the wild hordes of Moab and Ammon moved up against him, it came to pass that a voice cried out to the congregation of Judah: Harken ye, inhabitants of Jerusalem, and thou, O king! Thus saith the Lord: Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's!

Let us pray. Let the light of Thy redeeming purpose shine this day in our hearts, O God; and on our path, for a lamp to our feet. We would have Thy will to be our wisdom. Strengthen us by Thy Spirit, each to his task and all to the coming of Thy Kingdom. For Jesus' sake. Amen.—*Courtesy of The Lutheran Laymen's Radio Committee.*

Timely PREACHING

WALTER H. COBURN

WITH a turbulent world before him the minister must examine his work to see that it meets the needs of today. This principle is always true but is doubly important today. With the shock of contending armies will come the insistent temptation to surrender to discussion of current events rather than the principles that are God's laws to rule the world.

It is a dangerous time. It is dangerous to the bodies of many but it is dangerous to the souls of all. Many believe that the world is descending into a period of darkness and doubt, and despair is common. This is reflected even in our humor. A current magazine shows the cartoon of an old graybeard sitting on a stone in the mouth of a cave. He wears a loin cloth and holds a large club in his hand. He is the cave man—at least of the popular imagination. A little boy sitting in rapt attention says, "Tell us what happened after 1941, grandpa." Funny? Yes, but in it is an undercurrent of doubt and fear in a rapidly changing civilization. We are in revolution. What lies ahead we do not know. But the effectiveness of the CHURCH now will affect vitally the civilization after 1942. The effectiveness of the church North Liberty, Indiana.



is dependent to a large extent upon the effectiveness of its ministry. The effectiveness of the ministry depends a great deal upon the effectiveness of its preaching. The minister must ask himself carefully and prayerfully, "What shall I preach?"

The minister will have many temptations descend from the heights. He will be tempted to identify the forces of evil with his country's enemies. The sermons of 1917 and 1918 often completely identified the soldier in khaki with the soldier of the Cross, regardless of his character or belief. Christianity and patriotism were often identified. Pray to escape this temptation.

There is growing interest in prophecy concerning the consummation. Perhaps these attempts are in line with events. They may have correct interpretation, but certainly they were not in 1917. Shall we preach such sermons

his, "Will Hitler Rule the World?" "Is
 er the Anti-Christ?" "The Armageddon?"
 tainly it would be sheer dogmatism to decry
 such preaching. But if we convince our-
 es and our hearers that the end of the world
 ere, and then go on living in our present
 ld what have we accomplished? Whatever
 be the conviction of the minister of to-
 he must concentrate his interest upon
 ding the Kingdom of Heaven and strike
 ard the redemption of men and the founda-
 s of a better world.

We live, then, in an age of crisis. But the
 istian ought to feel at home in a crisis.
 Bible is a book of crises. It matters little
 o the particular type of criticism we accept
 urning the Book, it meets crises from
 esis to Revelation. Look at the New Testa-
 t. The military power of Rome had crush-
 nation after nation. Sometimes this was
 mplished by straight military force but the
 erred manner was by alliance and infiltra-
 . The Italian of today has seen his coun-
 come under the domination of Berlin in
 ost the same manner as the Jew of the times
 mediately before Christ saw his country ab-
 ed into the Empire. Jesus' life came just
 ore the final struggle for freedom. He
 phesied its coming and His immediate fol-
 ers saw the terrible fulfilling in the de-
 ction of Jerusalem in the bitter rebellion
 the first century. The torch of a Roman
 urion that fired the temple, was emble-
 ical of the destruction of Judaism as a na-
 al dream. The Jew became, and is, home-
 less.

Jesus lived in a tragic era. But from that
 emerged the greatest and most universal
 lization that has ever endured. For centu-
 it was identical to say "I am a Roman" or
 "I am a citizen of a modern world." Christian-
 ity became almost at once a contending force
 the Roman empire and emerged from that
 conflict as the dominant religion. It was a
 y changed Christianity but it was still the
 ing force by which God worked His will.

What were the tools of these early Christians?
 The most part their tools were the books
 of the New Testament or before them the
 ools of the New Testament presented in
 ten form. By hard usage, under the guid-
 e of God's spirit, the church came through
 crucible of persecution with our present
 e as the sharp, two-edged sword. How we
 hld study the book that is at once the
 duct of an age similar to our own, and of
 God that rules the world!
 That study will show that these preachers

were not blasting at the particular evils of
 their day. How little is said of the inequality
 of wealth of that time, inequality reaching
 even to chattel slavery. Imperialism and polit-
 ical oppression and consequent corruption were
 no less prevalent in Rome than in Europe to-
 day. But these men passed these things by and
 went to the human heart with the message
 that ultimately will win by redemption rather
 than condemnation and reform.

The *New Testament* is distinctly *propaganda*.
 It sought then to convert and still seeks to con-
 vert. This is the basic reason for the writing
 of the Gospels. We miss the point unless we
 use the book "in order that men may believe."

One profitable form of preaching is the use
 of a whole book to present, in sermonic form,
 what the writer presented in literary form.
 Thus the Gospels are sources of conviction both
 to faith and of sin. Here is an outline given
 as illustration.

Jesus is Our Ruler.

Text:—Matt. 27:11.

Introduction:—Who was Matthew? To whom did he
 write? For what purpose did he write?

Proposition:—Matthew shows that Jesus was the
 Christ and that He is the commander in chief of
 the forces of God.

I. The first proof of His Messianship—to the Jews
 in particular.

1. He was of Davidic lineage.—Chapter 1:1-17.
2. He was of Virgin birth. 1:18-25.
3. His advent was announced to wise men as repre-
 sentative of Gentile world. 2:1-28.

II. The principles of His reign.

1. John announces repentance as a requirement. 3:1-12.
2. The temptation in relationship to His reign. 4:1-11.
3. The sermon on the Mount as spiritual law. Chap-
 ters 6 to 7.
4. The Kingdom of parables. Chap. 13.

III. His final credentials.

1. His miracles.
2. The Triumphal Entry. 21:1-17.
3. Behavior during His trial. 26:57-68; 27: 1-26.
6. His death and resurrection. 27:33; 26: 20.

Conclusion:—Jesus' life shows Him as a real ruler.
 Jesus met the needs of men in His and the
 apostles' time. Obedience to Him will solve our
 problems.

The other three gospels and almost any other
 book of the New Testament will yield to such
 treatment. It is also possible to show the grand
 purpose of the whole book in a single sermon.
 Now such sermons will do more to awaken faith
 in the Bible than hours of dogmatic statement
 as to the truth of the Bible or apologies fol-
 lowing the rules of logic. It is a book of life,
 so give it life.

Another exercise in sermon building and
 preaching that is profitable both to the preach-

er and congregation is the use of quotations from the Old Testament used in the New Testament. Many fine sermons may be built in this way. The setting in the Old Testament is often a fine background for the use in the new. Deuteronomy 8:3 is a good one. Jesus quotes it in an answer to the temptation of Satan to turn stones into bread. It is recorded in Matthew 4:4.

These sermons, like all expository sermons, require study. The outline of a book requires careful condensation, but if a reviewer can

take a book of several hundred pages for a single lecture surely the minister can use a book of the Bible as a sermon to people more or less familiar with it. Such sermons become part of a permanent library. They may be repeated with careful study fairly frequently. Since they are faith building, real spiritual food, they become the basis of regeneration. Show a man he stands in the presence of God and much of your work is done.

Such sermons go back to the living book for an undefeatable plan to redeem the world.

THE MAN WHO WASN'T THERE

Corwin C. Roach

John 20:24.

St. Thomas is regarded familiarly as the patron saint of skeptics and doubters, yet he has a second dubious claim to distinction which in large part explains his lack of faith. As far as our records go, he was the first Christian to stay away from church. He is the spiritual ancestor of all subsequent absentee churchmen and his doubt has been handed down along with and because of this practice of staying away. St. Thomas was absent on the first Easter day itself. Why, we do not know. He may have had a good excuse or none. Business or pleasure, even the concerns of the infant church itself may have kept him away. It may have been fear of the authorities or the ridicule of his family or friends, perhaps just carelessness or indifference. The reason does not greatly matter. The fact of his absence and the result of it is the important thing.

The man who wasn't there became the man

Acting Dean of Divinity School, Kenyon College, Gambier, Ohio.

who did not believe, for faith does not flourish in a vacuum. It needs the cross-fertilization of other believing hearts to germinate and grow. Seeds must be sown in a fertile soil. They are no good if left by themselves on the shelf.

So the church, the society of believers, is the soil of the spirit and we neglect its nurturing care to our hurt. Too much of our Christianity today never gets off the shelf and our religious faith shrivels up and dies.

When men stop worshipping together, they lose faith in God, in each other and then in themselves. Empty pews make for vanity and futility in the life of a man or a nation. The man who wasn't there becomes the man who doesn't believe and doesn't care.

Some one has said that religion is what a man does with his solitude. Most men go to sleep in theirs, like seeds on a shelf. It is only when we are all assembled together in one place. Acts 2 tells us, that the power of God can fill the whole house of our spirit.

NOW LET US PRAY

Now let us pray!

The world needs prayer
Its people are
Bowed down with care,
Enslaved by war,
Pleading for bread,
Living in fear,
And want and dread.

Now let us pray!

The sirens cry,
Death-dealing bombs
Rain from the sky;
Monsters of death
Beneath the deep
Send thousands to
That last, long sleep.

Now let us pray!

In years before
Statesmen signed pacts
Outlawing war.
Where are they now—
Treaties of state?
Statesmen forgot
To outlaw hate!

Now let us pray!

All else has failed,
Man's plans and schemes
Have not availed
God of the world
Let this war cease!
Father above,
Bring us to peace!

—Olive Weaver Ridenour, American Lutheran.

The Editor's Columns

toring

Our applications for Chaplaincies went in at the conclusion of our Seminary courses. They were accepted, after being passed upon by the Federated Council of Churches. There the similarity of our preparatory courses ceased, and "Doc" was called into the service. I was

After the war was over "Doc" put in his years of foreign service in China. Later he was located for years at Ft. Leavenworth. With passing years came promotion. Now he is Colonel and is located at Ft. Sam Houston, the best regular camp in the country, and instead of being on the usual chaplains program, "Doc" holds a supervisory position over a sizeable territory.

It was good to visit with him recently and see how gentle the years had been upon him. Before I left he took me over to the Fort Chapel where he has his study and where an able hand has produced as churchly a little chapel as one would wish to see, and where his services are conducted with the assistance of a robed choir made up of soldiers at the Fort.

It seemed to me, as we studied the various features of the place, that any man of the class could be and should be happy in such a setting. But "Doc" was not altogether so. After twenty years in the service one becomes rather well rooted in the Army," was the way he put it, but since his most recent elevation in rank his work has been largely of superhuman. "I travel a great deal," he said. "Whenever I have to get to Washington or make any other trips, I have an army plane pilot at my command and that is fine, but I know I miss, greatly miss, the contact I have with the boys."

Like many another matter, we frequently take things for granted until they have been taken from us. Appreciate, now while it is ours, the opportunity of close, personal, individual contact with your parishioners, whether they be soldier boys in camps or the men and Mrs. of the mine run of church members. There is nothing that offers us the satisfaction, the chance, the opportunity, that is

found in personal contact with the individual.

It is all right to preach impelling sermons, to organize an active, efficient, co-operative congregation, but regardless of the times and the places, don't forget for one minute that your value in the ranks of the Lord is determined by the individuals you save and more individuals are saved through individual, personal ministrations than in any other manner.

Loving *en massé* falls far short of loving the individual. The time will never come for the minister when his pastoral work takes second place to any other ministerial function. There are many other callings in which a minister might better be, whose abiding interest lies not in the welfare of the individual. We are called to be shepherds of individual sheep rather than sheep-dogs whose duty it is to snap at straying heels and keep the flock together.

Paul

The Spirit and Morale

In these days of stress, struggle and sacrifice we need to give consideration to things of prime concern. This is a war of armed forces. But it is different from previous wars because the armed forces are only a part of the whole. It is equally a war of material production. It is a war in which all are participants.

It requires approximately nineteen men, in the services of supply and repair, to keep one man at the front, and it requires approximately nineteen persons in the area of production to supply one man at the front. Material supplies loom with great importance.

While we naturally give considerable attention to the material end, we must not lose sight of the importance of the human beings involved. Machines and material depend upon people for their use. The sort and kind of people become of great importance. The spirit which animates the people will be the determining factor in the end.

Nations of many sorts have passed over the stage of history. Nations once great in the sight of men have fallen. In the lives of such fallen nations we have seen moral decay. No

nation has ever been overthrown from without until it has first decayed within. Kill the spirit of a people; wreck their souls; and behold the end is not far distant.

France built the Maginot line and trained a large army. Its fighting force was considered to be one of the best in the world. But at heart the spirit of France was no more, and she fell. In England it is the spirit which animates the people which is responsible for the brave stand which that nation has made. Truly it is that when the souls of men are inspired with a great cause, and filled with a noble spirit, the good they do is immense.

Keeping our people from despair, despondency and defeat is part of our task. It is primarily a matter of religion. And this, too, is a war of religion, with paganism and brutality arrayed against Christian justice, with slavery arrayed against freedom.

In this struggle in which we are engaged we cannot lose sight of the people. The spirit and the spiritual loom with greater importance. It is a time to call men to repentance. It is a time to call men to a rededication to the Christ. It is a time to reconsecrate ourselves to the living Christ, who will always be present with us, and with whom we may walk daily. It is a time to return to God, and all He means to His children.

We have a responsibility in building and maintaining the morale of our people. We must keep the Spirit of God in the hearts of men. Courage, faith and hope must always be present. The ability to suffer and sacrifice must be a part of our lives. Out of the present suffering there will emerge a worthy victory and an enduring peace.—W. R. Siegart.

From the Log of a Nomad

It would naturally fall under the classification of carelessness, but no classification of whatever sort could have calmed my concern when the conductor stopped for our tickets and I found my wallet missing.

Four of us had sat visiting in the car, parked down the street a little way from the depot, passing the time before the train was scheduled to pull out. I had consulted a card in my wallet at that time. Obviously I had dropped the wallet in the car or on the ground at the side of the parked car. But knowing where one last had his wallet and having it, I find, may be two widely diversified experiences. The two-thousand rail-miles ahead of us hardly eased the strain. Having the interest and support of an official in the line upon which we

two were traveling, possibly helped some, but the problem of the moment was south of rather than north.

So the conductor phoned from the moving train, contacted the agent at the depot we had so shortly left, had him check with the friends in whose car we had waited train-time and instructed him to have word for us when we reached Austin about an hour later.

Here, as the train came to a stop, I followed the conductor into the depot to see what, if any, word had come concerning my wallet and its contents. We were greeted by a smiling ticket agent who pushed out two duplicate tickets he had just completed, bills in the exact amount of the depleted funds in my wallet, and a note from the agent at San Antonio: "Wallet belonging to J. M. Ramsey found on street in front of depot, containing two tickets to Buffalo and the sum of blank dollars."

I climbed back into my car with renewed faith in mankind, in spite of the conductor's "Congratulations. Miracles still happen."

Since my return home, the wallet has come through the mails with a modest little letter explaining that the writer had phoned my friends who found no trace of the wallet in their car. He then sent a station porter and two agents to the spot where we had been parked and there the missing wallet lay. I added, "we are always glad to be of any possible service and hope that, should you travel south again, you will patronize our line."

Needless to say, for me there exists only one line of travel into the south which lies so near my heart. I have used that line many times before. My confidence in it and its personnel has only been re-established by an experience interesting at least in retrospect, and were I in the active ministry, I know that from my actions to a fine piece of spontaneous service rendered me, I'd seriously woo travelers bound for Jerusalem and points north, by a type of individual service styled as nearly like that of the Missouri-Pacific lines as possible.

Re-Creation

"Plants, animals and humans all seem to need a set-back now and then for vigorous growth." This is a quotation from 1927. Are the nations of men in need of re-creation at the present time? and is a "set-back" for vigorous growth later now in progress? Are we being "pruned" of needless wood, branches, twigs, and vines, so new soul-wood may be developed in coming years?

THE CHURCH AT WORK



“Thoughts are the Seeds
of Future Deeds”

Scripture: “And by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth or things in heaven.” Col. 1:20.

Hymn.

Pastor: Let reverence and humility possess our hearts, while we are privileged to view the character of the Deity, and let all who hear, at near or at awful distance, bow. All the changes that have taken place from the beginning until now, and all that will take place hereafter, give to the Almighty no new ideas, furnish Him with no novel matter for consideration.

People: The Divine Being is not composed of parts, nor possessed of passions like men; He nevertheless, in condescension to our weakness, speaks of Himself as if having head, eyes, ears, face, mouth, etc.; also as being jealous, angry, pacified, reconciled, having His anger turned away.

Pastor: Our text implies a contention in heaven; and that the Father of our Lord Jesus Christ undertook to reconcile the contending parties to Himself, by Jesus Christ; and that Jesus obtained peace among all the parts of the heavens, by the blood of the cross. Let us hear the pleas.

Reader: “I represent the Holy Law. My rise is not from revelation, although that does me honor; throughout the second volume I hold conspicuous rank and have been magnified and obeyed by the Son of God. But my origin is from the great scale of being itself; so that if there had been no revelation among men, honor and regard would have been my due. Yet with all the sacred majesty due to my character, man, the dependent creature, has risen in rebellion and disregarded my voice; not only in one instance, but sin has wrought in man all manner of wrong, so that the heart is filled with evil. We know a law is nothing without a penalty to enforce it; and a penalty threatened is but a piece of mockery, unless it is executed. Should man then escape his sin with immunity; Divine Law reduced to contempt; every sinner hardened in his

Prologue.

Invocation: Heavenly Father, we bow our heads humbly and contritely, as we acknowledge the great privilege of gathering here as a body of Christian believers, to do honor to Thee, to sustain our hearts with Thy all redeeming sacrifice and love.

Hymn.

wickedness. My demand is **that man should die without mercy!"** (Now follows "Truth!")

Reader: "I am Truth. Before the throne of God, I attend and confirm all which The Holy Law has said. I add, 'The soul that sins shall die—cursed is every one that continueth not in all things which are written in the law—he that offends in one point is guilty of the whole, the wicked shall be punished with death. These are the true sayings of God, sentences which came from a source that cannot lie.'"

Reader: "I am Justice. At times I come upon man like a consuming fire. My name may seem inharmonious to the guilty, but that which is just must be right. I plead only for that which is just. I come not to inflict a penalty which was not known at the time the sin was committed; but I demand the life and blood of him who sinned with opened eyes."

Reader: "I am Holiness, and I bow before the sovereign maker of life and all that is within heaven and earth. My name and nature forbid the continuance of the sinner, man, in the empire. He is full of wounds and bruises, and grievous sores, from the crown of his head to the sole of his foot there is no soundness in him; among all his helpers there is no healing medicine, and if there was, yet is he so stubborn that he would not apply it. Two cannot walk or live together, except they be agreed. Either the sinner or Holiness must be withdrawn and cast out."

Pastor: Hear the voice of God as he says, "I am able to destroy as I was mighty to create; nothing is too small or too great for Me to accomplish. All was spoken into existence by My word; all hangs upon My power. The works which I perform are perfect."

Reader: "I am Wisdom. I have heard the pleas of Law, Truth, Justice, and Holiness. Yet, one soul is worth more than all the world. The sinner is guilty, but—there are millions and millions of bewildered souls, who seek a friend at court,—a friend who is wise, powerful, good, one so filled with love that even Law, Truth, Justice and Holiness will bow in recognition."

Reader: "I am love, the essence of all things perfect both in heaven and in earth. My companionship to man is everlasting; neither death nor life, angels nor principalities; things present, things to come, nor any other creature shall ever alter my steadfastness."

"Mine is an unchanging love,
Higher than the heights above;
Deeper than the depths beneath,
Free and faithful, strong as life."

Reader: "I am Grace. To do good for evil is God-like, and I come to bring a plan for the forgiveness of all transgression against God, the raising of all souls to a new level, a level more exalted than any man has known in his own right."

Reader: "Behold, when innocent creatures of God's hand fall into need; when the sinner becomes aware of his guilt, there is need for my service. My name is Mercy, merely a servant of Love. I come to join with Grace and Love in bringing a new awakening to man, created in the image and likeness of God."

Pastor: The pleas at the Throne are ended. Awful silence reigns. The statements of Law, Truth, Justice and Holiness are reviewed as against the sinner. Love, Grace and Mercy renew their pleas. The eternal Son of God appears. He sees the ruined, guilty man, and oh! amazing grace! He loved. He speaks, "I was set up from everlasting, my goings have been of old, and my delights are with the sons of men.

The sinner shall live!" Mid the continued clamorings of Law, Truth, Justice and Holiness for fulfillment of the judgment, he says, "All you say is true. I am not come to destroy the law, but to fulfill. I am a guarantee that sinners shall be washed in My blood and made clean, and come before the throne of glory without spot."

"In the fullness of time I shall be born of a woman; be made under the law, and perfectly obey and magnify it. I shall suffer that penalty for sinners which Justice shall approve, and God shall accept; I shall die and I shall rise again; I shall continue in the world to give proof of my victory over death, and shall return again to the throne of glory . . . Now if any one in heaven has aught against this plan, let him speak; for I have undertaken to reconcile all things in heaven to the salvation of man." The heavens were filled with rapture and rejoicing, and a voice said, "The sinner shall live, for a ransom is found!" Angels swept their harps and sang, "Glory to God the Highest."

Hymn by Congregation, or solo "Glory to God . . ."

Pastor: "Behold I give Thee a name which is above any name, before which every knee shall bow and every tongue confess. Thou shalt have dominion from sea to sea, even to the ends of the earth. I will divide Thee a portion with the great, and Thou shalt divide the spoils with the strong. I will give thee the Heathen for Thine inheritance, and the uttermost parts of the earth for Thy Possession. I will glorify Thee with Myself, with the glory which Thou hadst before the world began."

Hymn.

Prayer: (Especially for grace to understand the Divine Love of God, through Jesus Christ our Redeemer).

Benediction.

(Note: The character readings in this service are based on the sermon preached by John Leland, "Heaven Reconciled," judged by Kerr Boyce Tupper, one of the ten best sermons of the 18th century.)

Easter Musical Service

Prelude: "Adagio"—Beethoven.

Hymn: "I know that My Redeemer Liveth."

Organ and Accompanying Instrument: "O Sweetly Solemn Thought."

Solo: "My Ain Countrie."

"Will There Be Any Stars in My Crown?"

Prayer: Dear Lord and Saviour, who on this day didst rise again from the tomb, raise up our souls, we pray thee, into newness of life, grant

us repentance from dead works, and plant-
in us the likeness of thy resurrection. Re-
n us from that which hinders the fullness
our communion with thee. Quicken every
d and sleeping power in our souls. Remove
impurity that clouds our vision. Forgive
sins. Cleanse our hearts. Strengthen us
battle against evil. Release us from the
le which blots out thy glory. Give us
nility of thought and action. Lift our
ights into heavenly places in Christ Jesus.
y our minds be possessed by the Spirit of our
d. We ask in the Name of Jesus Christ, our
en Lord. Amen.

Organ with harp solo stop: Tennyson's
"Crossing the Bar."

Offertory.

Choir: "Jesus, These Eyes Have Never Seen."

"I Will Sing you a Song of that Beau-
tiful Land."

"O Mother Dear, Jerusalem."

(Organ with flute stop).

"Some Day We'll Understand."

Address: "What we take with us into the
t life!"

Congregation: "Crown Him with Many
Crowns."

Benediction and Chimes.

Good Friday, 9 to 3

Seven times during the six hours of cruci-
on, Jesus spoke.

The First Word: At nine o'clock, Jesus
ayed for the soldiers who nailed him to the
ss,—

"Father, forgive them; for they know not
what they do" (Luke 23:34).

The Second Word: Jesus answers the pen-
t robber,—

"Verily I say unto thee, Today thou shalt
be with me in Paradise" (Luke 23:43).

The Third Word: As darkness settled over
hill, Jesus saw his mother, and he places her
derly in the care of John, the beloved dis-
e,—

"When Jesus therefore saw his mother,
and the disciple standing by, whom he
loved, he saith unto his mother, woman,
behold thy son! Then saith he to the
disciple, Behold, thy mother!" (John
19:26-27.)

The Fourth Word: The cry of agony and
nan weakness and suffering, possibly of
porary human uncertainty and doubt, yet
heroic faith in God,—

"And about the ninth hour Jesus cried
with a loud voice, saying, Eli, lama sa-

bachthani? that is, My God, my God, why
hast thou forsaken me?" (Matt. 27:46.)

The Fifth Word: Jesus expresses his need
as a result of fever and loss of blood,—

"I thirst" (John 19:28).

The Sixth Word: "Just before he died, Jesus
said,—

"It is finished" (John 19:30).

The Seventh Word: Jesus speaks his last
words from the cross,—

"Father, into thy hands I commend my
spirit" (Luke 23:46).

The Cross of Christ has become the scepter
in the hands of God for ruling the world of men
by love,—the love of God in Christ.

(These Scripture references are for those who
plan a three-hour Service on Good Friday. The
simple reading of the Scriptures, outlining the
crucifixion scene, will take the place of a
sermon. Prayers are said by the pastor or visit-
ing clergy, between the reading of the Scripture.
A re-dedication of faith should follow the
pastoral prayer).

(Candle lighting for this service will add to
the solemn, devotional atmosphere. The aim
of the service is 1. the realization of God's love;
2. the personal conviction of sin; 3. the dedica-
tion of the faithful to the will of God).

The Palm Sunday and Holy Week Message

"I endeavor to bring the message of Redemp-
tion and Salvation to my people as if Jesus
were here among us today," says a subscriber,
"rather than to present him as the Historic
Christ, who lived centuries ago among an
Oriental people, whose habits and thinking
many of us find impenetrable." He continues,
"One year we distributed palms in order to
make the service realistic. One member said,
'I like that, it gives me a better understanding
of the people of the Holy land.' I asked,
'Does it give you a better understanding of
Jesus Christ, as your Saviour?' She answered,
'How could it? He didn't carry the palms,
did he?' This set me thinking, and now I try
to get them to think of Jesus as if he were
right in their own Church, and have them
visualize a celebration of their own, attendant
upon HIS coming. This is not difficult, be-
cause many people can visualize Jesus coming
into the heart more easily than they can think
of Him as walking about among men, teach-
ing and healing. I realize, we need to make
them see both views."

Some One Wants To See You

An envelope about 4 x 5 inches, with the
following legend on the outside—

Look Inside
Some One Wants
to see You

intrigued us. Upon looking *inside*, we come face to face with a beautifully printed image of Jesus. We thank the Rev. A. F. Snyder, 2732 Reistertown Road, Baltimore, Maryland, for sharing this idea. The appeal is irresistible. We assume the Rev. Mr. Snyder leaves one of these when he makes pastoral calls.

Capsule Minstrel Show

Entertaining the Church membership, and raising money for a specific project, was the two-fold purpose of the Young People's group of Lafayette Presbyterian Church, Brooklyn, New York, in planning a parish-wide program.

The entertainment included everything from pleasant banter, re the pillars of the Church, and Chapeaux Fashion Parade, the latter including a variety of hats (chapeaux) from waste baskets to Walter Winchell's keyhole, to Tiger Night in the Gymnasium.

In two scenes persons from the audience were summoned to act in a *Backyard Conversation* and the *Railway Station Farewell*. The latter was realistic enough to include sound effects by Dr. Magary, with train schedules by a Church Deacon. The main attraction was a play called "Our Nell" or "Truth and Courage Will Prevail." It is well to adopt a lesson from professional entertainment groups in such a plan for the membership, and that is that comedy is more appealing in such grave times as we are now facing than serious dramatic productions. The world is engaged in serious drama hourly, and what we need to relax is comedy and humor.

Visual Aids Reviews

For suitable pictures for your Lenten and Holy Week lessons, see Bond Slide announcements in each issue. Also, address your needs to Visual Aids Reviews, Rooms 65, 68 West Washington Street, Chicago. Mr. G. M. Lewis, Secretary, will be glad to give you information on timely picture releases for Church and Sunday School use.

Easter Dawn Service

Plans for a community Easter Dawn Service will receive spontaneous support this year, as people are yearning to express their allegiance to Jesus Christ. A cross should be erected at the place of service; provision for lighting should be made. Announcement should be made well in advance of April 5, Easter Day, where the procession is to be formed. Proces-

sional Hymns should be rehearsed by the various choirs, who will lead the singing.

One Church reports, "white carnations were worn by everyone attending the Easter Dawn Service, and after the service the carnations were given to the first persons met on the street who had none." Little wood crosses may be secured from A. Mobroten, 121 Warwic Street, S. E., Minneapolis, Minnesota. A sample specimen he sent to us is about 4 x 6 inches and the cost is 5¢ each in lots of a hundred or more, postage paid. It is suggested that the crosses be sent to boys in camps after the service.

Service

Opening Hymn: "Fairest Lord Jesus."
Invocation.

Opening Scripture: "Many Infallible Proofs" Acts 1:3.

Antem: "Calvary."

Scripture: "The Stone Rolled Away." Mark 16:1-8.

Choir: "Angels Roll Away the Stone."

Scripture: "Mary Magdalene." Mark 16:9-1 John 20:11-17.

Hymn: "Abide With Me."

Scripture: On the Road to Emmaus Mark 16:12-13. Luke 24: 13-35.

Choir: "Christ The Lord Is Risen."

Scripture: "The Ten on Easter Evening" Mark 16:14-20. John 20:19-25.

Hymn: "Peace, Perfect Peace."

Scriptures: "Thomas, a Week Later." John 20:26-29.

Choir: "I Know that my Redeemer Liveth."

Scripture: "Seven Disciples by the Sea of Galilee." John 21:1-24.

Choir: "Galilee, Bright Galilee."

Scripture: "Eleven on the Mountain Top" Matt. 28:16-20.

Hymn: "Always With Us."

Scripture: "Olivet — Ascension." Luke 24:44-53.

Hymn: "The Head that Once was Crowned With Thorns is Crowned with Glory Now."

Prayer.

"All Hail the Power of Jesus' Name."

Benediction.

Naval Chapel, Pensacola

Commander Davis (Ch.C.) U. S. N. is the senior chaplain at the Naval Air Station, Pensacola, Florida. Chaplain Davis is a member of the Virginia Conference of the Methodist Episcopal Church, a graduate of Randolph Macon College, with special Theological training at that institution. In 1918 Chaplain

vis offered his services to the government, accepted and commissioned as an Acting Chaplain in the Navy. During World War one, Chaplain Davis was assigned to transport duty, making eighteen trips across the Atlantic to allied European ports. During the twenty-three years of continuous active service, Chaplain Davis has experienced a wide variety of duty. Almost half of his service has been at sea, attached to many ships stationed in European, South Atlantic, Asiatic, and Alaskan waters. His shore duty includes two years at Cavite, Philippine Islands; three years as District Chaplain, Pearl Harbor, T. H.; and is now stationed in the Chief of Chaplains Office of the Navy Department, Washington, D. C. prior to assignment at the Naval Air Station, Pensacola, Florida.

As a part of the Chaplain's ministry in the Navy, he touched the lives of four men to the extent of leading them into the Christian ministry, procuring special order discharges in some instances and arranging for colleges and Theological training.



Chaplain Edgar W. Davis

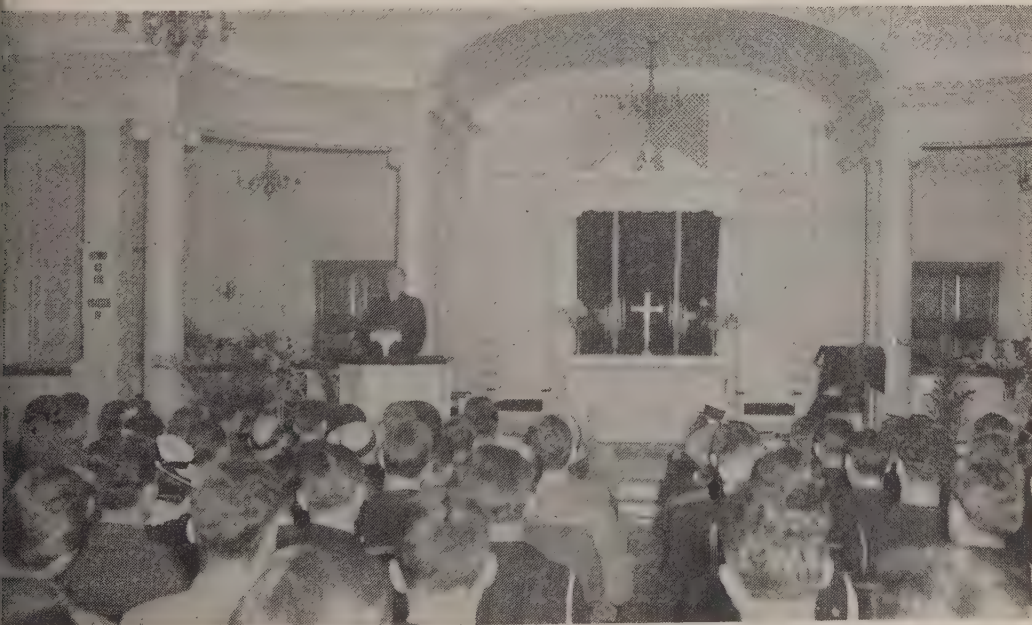
Chaplain Davis is married, has a daughter nineteen years old and a son, fourteen. The Chaplain and Mrs. Davis occupy government quarters at the Naval Air Station.

The Station Chapel

The Station Chapel is a permanent structure of brick, steel and concrete, of beautiful colonial architecture. The architect classifies the exterior of the chapel as "Georgian Style."

The chapel occupies a prominent position on the great station at Pensacola and is one of the best buildings, with its lighted cross, that is seen when approaching the station proper.

The chapel is equipped with a Hammond electric organ including the chimes which will soon be heard throughout the entire station. There are four Protestant services conducted in the chapel each Sunday. A vested choir of twenty-two mixed voices takes part in these chapel services. There are five chaplains on duty at the Naval Air Station, Pensacola.



Interior View of Naval Chapel, Pensacola, Florida. Chaplain Davis conducting Service.



THE PULPIT

Future Life

ALVIN E. MAGARY, D. D.

ON EASTER DAY, throughout the world, the Christian Church asserts its belief in the resurrection of Jesus and the future life of man. Not the cross and the atonement, but the empty tomb and the resurrection were the central beliefs of the early Church.

It is unfortunate that during the past half century the Church has been less and less clear and courageous in proclaiming her faith in the future life.

Does the decreasing emphasis on the future life mean that it is ceasing to be a part of the typical Christian's faith? I think not. We have not ceased to value or believe in these things; we have become reticent about them. The old-time preacher might give a whole sermon to the location of heaven and the probability of our recognizing our friends there. We in our time are like the Scottish scholar who, having listened to an elaborate sermon on the details and arrangements of the realm of the blest, was asked how he liked it and replied, "It was well enough, no doubt, but as for me, one good look into the dark is worth all your farthing candles."

It is evident that the disciples of Jesus believed in the future life before ever they came under the influence of His teaching. Sometimes we have been told that the Old Testament has little to say about life beyond the grave. It may interest us to recall some of the Old Testament writings and to inquire if that is true.

We must bear in mind that the Old Testament reveals a development in the social, political and religious life of man. As a repository of ancient history it is of great interest and value. It has been one of the pastimes of those who would attack religion to point out what they believed to be inaccuracies in the Old Testament books. Indeed, it was claimed forty years ago that the art of writing was not in existence in the times of Moses and the

Judges and that therefore the whole Bible history must have been written after the eighth century before Christ. No informed person would make such an assertion now, for in the past forty years the spade of the archaeologist has turned up thousands of writings which date back before the second millennium before Christ. Tablets found at the site of Ur of the Chaldees are thought to have been written before 3500 B.C. If that is true, we remind ourselves that Abraham looking on such a tablet would have his imagination called back to a period as long before his time as the birth of Jesus before us. There are few scholars today who would deny that, apart from minor details of date or number, the Old Testament as history is an authentic guide.

We are thinking just now of the Bible as revealing the development of religious faith. What did ancient leaders like Moses and Samuel believe concerning the other world and the future life? We realize, of course, that their belief was not as clear as ours. Men in those days were groping toward spiritual verity. One great spiritual discovery they had made—that the God of Israel was one God. From that seed of truth, the faith of Israel grew, until it came to full fruitage in Christ.

Witchcraft

Perhaps the most elementary expression of belief in another world is in the practice of witchcraft. Through all history there is evident a belief that the spirits of the dead sometimes come back to help or hurt the living. As in our day there are spiritualistic mediums who make a business of putting their clients in touch with the other world, so there were such in the times when the books of the Pentateuch were being written.

We all remember the story of Saul and the witch of Endor. Whatever else it may mean, the narrative reflects Saul's belief in another world, in which the spirits of the dead survive. Through all the Bible history, the invoking of the spirits was regarded as an evil thing.

Brooklyn, New York.

time of Saul it was evidently punishable death and the woman feared that Saul was sent to trap her.

Rachel and her Children

It was believed that the dead continued to be interested in the fortunes of their loved ones. Matthew quotes from the 31st chapter of Jeremiah: "A voice was heard in Rama, Rachel weeping for her children refused to be comforted. Thus saith the Lord, Refrain from weeping, for thy work shall be rewarded and thy children shall come again from the land of the enemy."

To bring that down to our time we may imagine the spirit of a patriot mother of centuries ago weeping as she contemplates the misery of refugees, driven from their homes, while God comforts her and assures her that at last they shall be restored.

Jacob set a pillar over the grave of Rachel. It was not a mere memorial, but a place of sanctuary, where the spirit of Rachel dwelt and where she would bless her descendants.

Then the majestic story of the old man's death, when he called all his sons and blessed them one, "And he said, I am to be gathered to my people. Bury me with my fathers in the cave (or tomb) that is in the field of Ephron the Hittite. There they buried Abraham and Sarah his wife. There they buried Isaac and Rebecca his wife, and there I buried Leah." And when the old man died "Joseph laid upon his father's face and wept upon him and kissed him."

When Joseph himself died he, too, took leave of his brothers that they should bury him in Canaan, and in the Book of Exodus we are told that, amidst all the difficulties of the escape from Egypt, Moses took the bones of Joseph with him. In the Book of Joshua it is stated that at last the body of Joseph was buried in Shechem.

We recall that when David's young son was dying, he mourned, refused to eat, and would not attend to state business. His advisers were greatly troubled. Then the boy died and the king "arose and washed and anointed himself and changed his apparel and came into the house of the Lord and worshipped." "And he desired food set before him and he did eat . . . and he said, While the child was yet alive I fasted and wept, for I said, Who can tell whether God will be gracious unto me that the child may live? But now he is dead. Wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

The Psalms

There are frequent references to the state of the soul after death in the Psalms. One of the most familiar is in the 16th Psalm: "Thou wilt not leave my soul in Sheol, neither wilt thou suffer thy holy one to see corruption."

In the 49th Psalm the writer reminds us that riches will not buy redemption. The rich man may name his estate after himself, but that will not prevent him from perishing and being forgotten. "Their inward thought is that their house shall continue forever, but like sheep they are laid in the grave and death shall feed on them, for a man who has power without understanding is like the beasts that perish. But God will redeem my soul from the power of the grave, for he shall receive me."

And we all remember the beautiful assertion of faith in God's friendship in Psalm 139, "Though I take the wings of the morning and fly to the uttermost parts of the sea . . . though I make my bed in Sheol, thou art there."

There is a striking passage in Isaiah 14 in which the prophet taunts the king of Babylon and pictures the ironical welcome he will receive when he comes to Sheol.

The Individual Soul

In the early parts of the Old Testament the emphasis is upon the future of the nation; but as we come nearer to the time of Christ the claims of the individual are more and more insistent. Ezekiel 18, has a grand passage, also Jeremiah 31, in which he denies that because the fathers have eaten sour grapes the children's teeth are to be set on edge. Every man, he says, shall be judged for himself alone and shall not be rewarded or punished for the deeds of others. This is, in effect, a denial of the assertion in the second commandment that God visits the iniquity of the fathers upon the children.

The Book of Job is a passionate protest against injustice to the individual. Job's cry, "I know that my Redeemer liveth," is a puzzle to scholars because of certain difficulties with the text. But we may be sure that it is substantially:

"I know that my Redeemer liveth
Who will one day stand over my dust
And though my body be destroyed,
I shall yet see God for myself."

This reminds us of Paul's "Though the earthly house of this tabernacle be destroyed, we have a building of God, a house not made with hands."

In the Book of Daniel the future life is bound up with the hope of the Messiah. There shall be a time of great tribulation such as the

nation has never seen before. "And at that time thy people shall be delivered, everyone that shall be found written in the book, and many of them that sleep in the dust shall awake, some to everlasting life and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn to righteousness as the stars forever and forever."

In the apocryphal book of II Maccabees there is a story of seven brothers condemned to death by Antiochus because they refused to eat swine's flesh. "Fear not this tormentor," cries their mother, "but being worthy of thy brethren, take thy death, that I may receive thee again with thy brethren."

And when, in 67 A.D., the Jews rebelled against Rome, the Jewish general, Josephus, afterward famous as an historian, made a speech to the army in which he said, "The bodies of all men are, indeed, mortal; but the soul is ever immortal."

The history of the Jews thus reveals a steady progress toward the truth of immortality as revealed in the New Testament.

The Greek Philosophers

Moreover, belief in immortality was not confined to the Jews. Five hundred years before Christ's time the great Greek thinkers had speculated upon life beyond the grave. Reason, said Socrates, was immortal. It could not die. Therefore, the soul of the just man should know felicity and death would be the entrance unto new life. "If this be so," he said, addressing the judges who condemned him, "then let me die not once but many times."

When Socrates was about to die, according to Plato, he gathered his disciples around him and talked with them about the future life. "But O my friends," he said, "if the soul is really immortal, what care should be taken of her, not only in respect of the portion of time which is called life but of eternity. Therefore I say, let a man be in good cheer about his soul who has adorned the soul in her own proper jewels, which are temperance and justice and courage and nobility and truth. In these arrayed, she is ready to go on her journey to the world below when her time comes."

When they asked him if he had any commands concerning his burial, he said, "Be of good cheer, my dear Crito, and say that you are burying my body only and, with that, do what is usual and what you think best."

It is clear that, in the time of Jesus, the future life, as a matter of faith, was familiar

to his hearers, whether Greeks or Jews. The Pharisees and the Essenes insisted on it, the Pharisees believing in the resurrection of the body. You will remember that they involve Jesus in arguments concerning marriage and divorce in the future life. Among the disciples, the life beyond the grave would be taken for granted, as something believed from childhood, and we can understand how he might say to them, "If it were not so, I would have told you."

The mind of today is preoccupied with the life of today and the material aspect of man. The future life is little emphasized even among Christians. Perhaps that is what is the matter with the Western world at this time. Our civilization was built on a philosophy in which the rights of man are derived from his nature as a child of God, an immortal soul. When that view of man dies out, it is doubtful whether the civilization which it helped to inspire can endure. As G. H. Lowes Dickinson once wrote, "Western optimism, in my judgment, is doomed, unless we believe that there is more significance in individual lives than appears upon the surface, that there is a destiny reserved for them more august than any to which they can attain in their life of three score years and ten."

And so it is well that we should rejoice with Paul as he utters his song of triumph, "Now is Christ risen from the dead and become the first fruits of them that slept. As we have borne the image of the earthly, so shall we bear the image of the heavenly. O death, where is thy sting? O grave, where is thy victory?"

"Thy dead shall live," says Isaiah, "and the dwellers of the dust shall arise and shout for joy."

Peace Be Still!

Matt. 8:27. "Even the winds and the sea obey him."

A tiny craft,
A turbulent sea;
A dreadful night
On Galilee.

A watching Christ,
A soft command,
A mighty calm,
All safe on land.

So, troubled heart,
So, stormy soul,
He walks the waves,
When billows roll.

He watches you,
He calms the sea,
However fierce
Your Galilee.

—John B. Magee.

HE THAT WAS DEAD

CHARLES HADDON NABERS, D.D.

Scripture: Luke 7:16. Text: Luke 7:13.

JESUS is conqueror of death! The Gospels give three specific instances of Christ raising the dead to life. In addition to these instances there are a number of general statements as to His power over death, but in three places the details are given rather fully. One of these is the raising of the daughter of Jairus the ruler. One is the raising of the only son of the widow of Nain. The other is the raising of Lazarus, of Bethany, brother of Martha and Mary.

Several particulars make these three stories vital to our study of Christ's ministry. They emphasize the completeness of His power over death. One was brought back to life as she was being prepared for burial; one, as he was being carried to the grave; one after having lain for four days in the stone tomb beyond village limits. It is the daring emphasis of the New Testament that death has no power over the Son of God cannot and will not and does not shatter completely. The last enemy to be destroyed for man is death, and Jesus meets this foe in every possible condition and circumstance.

Sobs and Tears

Another particular common to these three stories is that in each of them we have sobs and tears. In the case of the daughter of Jairus, ruler of the synagogues, when Jesus entered the home, He found it a house of mourning. "All wept and bewailed her, but he said, weep not." In the case of the son of the widow of Nain, Jesus came to the mother. "He had compassion on her, and said, weep not." In the case of Lazarus, "When Jesus therefore saw Mary weeping, and the Jews also weeping which came with her, he said, Where have ye laid him? They said unto him, Lord, come and see." Jesus wept."

Jesus therefore was not ashamed of tears. When those present saw the weeping Lord, they were moved, and to get men to say something akin to this was one of the main objects in the advent of God in human form, "Behold how he loved

him!" Jesus wept over the city of Jerusalem with a heart-breaking cry of sorrow which evokes tears from all who are deeply concerned over the salvation of the indifferent: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered my children together even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37). In the sermon on the plain, Jesus said: "Blessed are ye that weep now." Paul exhorts the Christians in Rome: "Rejoice with them that do rejoice, and weep with them that weep."

Joy And Gladness

But despite these sobbing songs in minor key that range intermittently through the Book of God, the main note is one of joy and gladness. The words which Jesus speaks to the woman beside the funeral procession near Nain is one of the most common commands which the Gospel of Christ brings to the world: "Weep not!" Christianity sings its way into human hearts. Christianity pulls the ropes which cause the bells of happiness to ring. Christianity brings joy and gladness to men for whom the going is a bit rough. Christianity makes a positive contribution to those whose lives are empty, and this contribution adds, not subtracts, from matters and qualities long desired and eagerly sought.

What bearing therefore does the Gospel of Christ have upon man's inclination to weep? Can the command which the Master gave to bereaved mothers in Galilee, "Weep not!" be taken as a blanket command to cover all cases when tears are flowing? Is it a general injunction which the church should try to enforce today when sorrows cause sobbing?

Joy Akin To Sorrow

The first answer is a definite negative. No! Nothing in the New Testament teaches or is ever intended to teach stoicism. No words spoken by Jesus, and no attitude taken by Jesus is designed to hide men's faces or men's feelings from reality, and to cause the delicate sensibilities of men to become blunted. Sorrow is real to Jesus, and therefore to His people. When we watch the tears fall across the cheek of the Master as He stands beside two bereaved sisters in the little village cemetery at Bethany, we need never feel ashamed of our own tears, nor of weeping in sympathy with those who are in sorrow. The Christian is never to turn his back on suffering, close his eyes to sorrow, nor shut his ears to the sound of sobbing. The words spoken by Jesus, "Weep not," were never

intended to conquer grief by denying its presence or by resolutely turning one's back upon it to ignore its reality.

There is also a second negative reply to be given to any suggestion that all tears are to be ostracized from Christendom. Sometimes weeping is caused by sheer joy; and in great crises, one weeps for happiness. One of the lesser known but greatly loved Negro spirituals has for its constant refrain: "I just can't keep from crying some time," and the build-up in more than half the stanzas for this refrain is the gratitude unto God for forgiveness of sin, for protection in hours of temptation, and for peace and deliverance. To the child of God, as well as to the Master Himself, joy is as real as sorrow, more so. One is no more to close one's eyes and ears to the things which bring happiness and help than to things which defeat them. Sometimes for the greatness of our joy we weep, and such tears are not alien to the Gospel.

A Lifter Of Burdens

But Jesus is saying something to this mother which must not be overlooked by those who seek to catch and hold the main motif of the New Testament faith. Christianity is a bringer of joy, a lifter of burdens, and an assuagement of grief. Since it began its work in the New Testament world by an angel chorus singing joy and peace to shepherds on a Bethlehem hillside, it has sung its way into hearts everywhere, and when its devotees are gathered in unbroken numbers about the throne of God they will yet be singing songs of joy. In what ways, therefore, does Christianity say to us, "Weep not"?

Notice this command came to a mother who was burying her only son. The funeral procession was halted, and the cemetery was never reached that day, for there was no one to bury. The assurance of immortality was realized as Jesus called the dead boy back to life, and gave him to his mother. What Christ did for her that day, Christ does for all his believers. Through Christ the sting is taken from death. The grave becomes no more a final resting place, but the gateway to an everlasting, abundant, enriched life realized in Christ. The dead in Christ shall as surely rise again as the son of the Nain mother was delivered from death. James Whitcomb Riley well understood how faith in Christ takes the fear and the dread from the face of death as he sings for us:

"I cannot say, and I will not say
That he is dead! He is just away!

"With a cheery smile, and a wave of the hand,
He has travelled into a newer land.

"And left us dreaming how very fair
It must be, since he lingers there.

"And you,— you, who the wildest yearn
For the old time step and the glad return,—

"Think of him farther on, as dear
In the love of There as the love of Here;

"Mild and gentle as he was brave,—
When the sweetest love of his life he gave

"To simple things:—where the violets grew
Pure as the eyes they were likened to,

"The touches of his hands have strayed
As reverently as his lips have prayed.

"Think of him still as the same, I say;
He is not dead—he is just away."

Therefore, weep not, as those without hope. Therefore, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know that your work and faith are never in vain in the Lord.

Notice how the suggestion of tears and weeping is absent from the future life of God's people. The Gospel points constantly and without hesitation to a time when tears and sorrow shall be forever relegated into the limbo of old, forgotten things of long, long ago. "Come, tiptoe to see the glory of the eternal age of God," Isaiah shouted: "They shall weep no more." And the climax of John's vision of the prepared place for prepared people, the home over there, lies in these sentences: "And I heard a great voice out of heaven saying: Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away.

"There is no death.—
They only truly live
Who pass into the life beyond, and see
This earth is but a school preparative
For larger ministry.

"We call them 'dead'—
But they look back and smile
At our dead living in the bonds of flesh,
And so rejoice that, in so short a while,
Our souls will slip the leash.

"There is no death
To those whose hearts are set
On higher things than this life doth afford;
How shall their passing leave one least regret,
Who go to join their Lord?"

INTERPRETERS WANTED

GORDON W. MATTICE, D. D.

(Communion Meditation)

A few years ago, according to Erdman Harris, there appeared in a New York newspaper the following item: "Fung Kwok Keung, a fifteen-year-old white boy, born Joseph Reinhardt, who lived in China from the time he was four years old until he returned here last Wednesday to his foster father, Fung Dong, at another reunion yesterday when his own mother, Laurence Rinehart, of Inwood, L. I., visited the souvenir shop of Y. Tsang, where the young man is passing his time until he enters a school to learn English. Tsang acts as an interpreter for Kwok Keung, who knows no English." It was the headline of this article that attracted attention: "Father and Son require Interpreter to Converse."

This strikes us as being very unusual, yet I know some sons and fathers who speak so different a language that they appear to need an interpreter in order to carry on a conversation. Sometimes, as a Minister, I have been called upon to act as interpreter between sons and fathers, between husbands and wives who speak a different language so far as the basic things of life are concerned. There are families where there is a deep cleavage between the ideas and ideals of the older and younger generations. Interpreters are needed.

An interpreter is one who serves to explain and translate. He is needed to translate writing and speech from one language to another.

Dr. Chas. Nelson Pace reminds us that life is always in need of interpretation. Many men look at life from different angles, and it frequently happens that things essential are obscured. The services of those who see clearly, think logically, understand sympathetically are of the highest value for the guidance of people's thinking.

You may recall that Pilgrim in Bunyan's "Pilgrims Progress" came to the much needed "Interpreter's House." He was in great confusion; he had heard strident voices, and was bewildered. He came upon a sanctuary called "Interpreter's House" on the highway and like David he said, "When I went into the sanctuary of God then I understood."

It appears to me that one of the major tasks of the Church is to act as interpreter; to bring the light of divine revelation to the dark problems of life, to help the perplexed to understand. The Church has no finer function to perform than to be used as an interpreter of the mind of Christ and the will of God. It is called upon to take the language of God and interpret it to men.

Bunyan's Pilgrim was taken into a room in *Interpreter's House* and there saw a picture. This he described thus: "He had eyes lifted up to heaven, the best of books was in his hand, the law of truth was written on his lips, and the world was behind his back."

Here we have an exact epitome of the task of the Church. Eyes are to be lifted up to heaven in reverence, that the divine and the human may be in communion. The best of books suggests all those cultural and refining influences that enrich life, and refers to the educational task of the Church. The world behind his back speaks of the necessary emergence of spiritual values, and it is suggestive of the fact that there comes a time when the



human mind reaches the outposts of its thinking, and then the theologian comes in and declares the revelation of God.

The Church stands an *interpreter's house* by the side of the road where the race of men go by and declares its message, interpreting to them the things men need to know. Let our Church never fail in this function.

If the Church is to measure up to what the Head of the Church expects of it, it cannot do it by leaving the task to one individual, the minister, alone. To be sure, the preaching of the Word of God is his major responsibility, but he cannot do it alone.

It is ordained by God that each follower of Christ will become an *interpreter*.

In the eighth chapter of the book of Acts we find the interesting record of Philip meeting an Ethiopian who was sitting by the roadside reading in the book of the prophet Isaiah. Philip approached him asking, "Do you understand what you are reading?" "How can I," he replied, "unless someone guide, interpret for me?" So Philip sat down and so effectively

(Continued on Page 148)



JUNIOR PULPIT

J. J. Sessler, Ph.D.

The Lost Sail Boat

(Lent)

Harry received a set of tools from his father as a birthday gift. He was very fond of making things with his hands and these new tools were just what he needed. He had to have a bench on which to work, so the construction of a good strong work-bench was his first project. After school and on Saturdays he worked hard, and finally the bench was completed. Then on the wall he provided places for each tool. Each had its own special place. He admired his bench and most of all the shining new tools.

For a long time, Harry had wanted to make a toy sail-boat to sail on a nearby lake. At last he had the right tools with which to work. The kind of boat he intended to build was two and a half feet long. After he had started to build it, he realized that it was a much bigger and harder job than he thought. The wood had to be cut carefully and all the joints fitted very closely. It would take all his spare time during the long winter to complete the boat. His aim was to have it ready by spring when the ice was off the lake. Finally, when the boat was completed, Harry's teacher asked him to exhibit it in school. Proudly he carried it to school. Here was something he had made with his own hands. In school it stood in a place of honor for several weeks. The masts, sails and everything built to true proportions made it look like a full-fledged sailing vessel.

Then one day after school Harry took it to the lake to see what it would do on water. The breeze filled the sails and before he was aware of it, the boat was beyond his reach and heading toward deeper water. There was no row-boat in which he might have gone out to retrieve it. Frantically he waded out into the water with all his clothes on, but it was no use. All he could do was to watch it sail farther out on the lake until at last it was completely out of sight.

With his clothes soaked and tears in his eyes, he arrived home just before dark. He told his father and mother the sad tale of the lost boat. Between sobs he said, "It was such a beautiful boat; everyone in school thought so; and I

made it with my own hands." Harry's heart ached to think that something he had made was drifting farther and farther out on a deep, deep lake into the mysterious darkness of the night.

Days and weeks passed, still Harry continued to feel the loss of his boat. Summer vacation had come and gone, and school days were back again. Then one day Harry walked past a store that bought and sold a great variety of things. He stopped to look at the articles on display in the window. There was a hammer, a lantern, a saddle, a knife, a clock, a vase, a picture, and there on the right side, there—could Harry be seeing right,—there, there was his boat. Harry could have recognized the boat anywhere. He rushed into the store, he said, "You have my boat in your window." "Your boat!" said the astonished proprietor. "What do you mean? I bought it from someone." Harry's heart sank, and he did not know what to say next, but finally asked, "Well, how much do you want for it?" The man told him the price. It was so much that Harry could hardly believe it. Then he hurried home, opened his bank and counted it to the last penny. It was not quite enough. His father advanced him his weekly allowance. He hurried back to the store, laid the money on the counter and said, "That is my boat, I made it, I lost it, and now I am buying it."

Carefully he lifted it into his arms and held it close to him. Then as fast as his legs could carry him, he hurried home. Rushing into the house, he shouted, "My boat, my boat, I made it, I lost it, and I bought it!"

What happened to Harry's boat is exactly what happened to man. Harry made that boat, and God made man. The boat drifted out of the lake into the dark night farther and farther away from Harry. After God had made man, man drifted away from God until he was lost, just as the boat was lost. Man carelessly went farther into the darkness of sin and evil, and God grieved over lost man as Harry grieved over his lost boat. What was God to do? God did what Harry did. Harry bought back his lost boat. God bought us back. The apostle Paul said, "Ye are bought with a price." The price was nothing less than Jesus Christ; He gave His life a ransom for us. Just as Harry made the boat, lost it, and bought it, so God made man, and God bought man back again. Harry felt badly about his lost boat; how much worse must God feel about us when we get lost from Him.

ding a Donkey Into Jerusalem

(*Palm Sunday*)

"How dare you take my donkey?" asked the farmer who had come to Bethphage with tables loaded on the donkey's back. "Here in Judea we crucify a man for stealing a donkey."

"But, I am not a donkey thief," protested the other. "You see, my Lord Jesus is on His way from Bethany to Jerusalem to celebrate the Passover Feast. He told me that I would find this donkey here, and that I was to bring it to Him so that He could ride into Jerusalem."

"I have only just now arrived with the donkey," answered the farmer, "so how does your Lord Jesus happen to know that the donkey was here? Be gone, before I lose my temper."

"But, Mister," interrupted Reuben, a boy of fifteen years of age, who had overheard the conversation, "this Jesus seems to know everything. Many people think He is the great Messiah."

"What does a boy of your age know about the Messiah?" asked the farmer. "If this Jesus is the Messiah He certainly would not be riding a donkey. He would come in gorgeous raiment wearing a golden crown. The Chief Priests and Scribes who teach religion in the temple will tell us when the Messiah has come."

"Well, my father was in Bethany last week," answered Reuben, "and this Jesus was there. My father saw Him bring a man named Lazarus, who had been dead for three days, back to life. He had done many wonderful things in Galilee. He has made the lame to walk, the blind to see, and the deaf to hear. My father says He is the Messiah, even if the Sadducees and Pharisees in the temple say He is not."

"They do not like Him because they are jealous. My sister Ruth is blind, and if Jesus could touch her eyes..."

"Reuben stopped suddenly in his speech. "Do you hear that shouting, too?" asked the farmer.

"That is my Lord Jesus on His way to Jerusalem," answered the man who wanted the donkey.

"Jesus is coming! Jesus is coming!" shouted Reuben as he ran full speed to his home. "Mother, quick, we must get Ruth into the highway so Jesus can touch her eyes."

There were many people who believed that Jesus was the Messiah, following Jesus. Among them was Lazarus from Bethany. Many people in Jerusalem and also those who had crowded to the city to celebrate the Passover Feast,

had heard much about Jesus, and especially that He had brought Lazarus back to life. A great crowd came from Jerusalem to meet Jesus. This crowd and those who came with Jesus from Bethany met in Bethphage just outside the city.

Reuben and his mother brought Ruth out to the highway where Jesus was to pass.

"There He is right opposite us now," informed Reuben.

"If I could only see Him! What does He look like?" asked Ruth.

"You shall see me, Ruth," said Jesus softly as He paused for a minute. "Open your eyes."

"Mother, I can see!" shouted Ruth so that all could hear. "Praise be to Jesus!"

"Mister," said Reuben to the farmer, "didn't I tell you that He was the Messiah?"

"He shall have my donkey," replied the farmer. "Just think, that of all the donkeys in Palestine, the Messiah, the Son of God, should pick my donkey on which to ride into Jerusalem. What a great honor has come to me and my donkey."

Jesus was lifted on the donkey's back. In their enthusiasm the people shouted, and many ran ahead of Him. They cut palm branches from the trees and waved them to welcome Him to the city. The people unwrapped loose cloaks from their shoulders and stretched them along the way. They scattered palm-branches to form a carpet over which Jesus rode. In this group were Reuben and Ruth and many other boys and girls. As the crowd moved into Jerusalem with Jesus in their midst, they shouted, "Hosanna, blessed is he that cometh in the name of the Lord; Hosanna in the highest." This triumphant march of Jesus into Jerusalem is celebrated as our Palm Sunday.

"Dr. Carpenter is Upstairs"

(*Easter*)

In a small village in the Blue Ridge Mountains of North Carolina lived a boy whose name was Carpenter. He was the oldest boy in the family. He was a strong lad who knew his way through the mountains. His bare feet were hardened to the rocks and stones. His trousers were patched and mended, and the brim of his straw hat was frayed and ragged.

One day his father took him on a trip to the city. Here he saw his first train, his first electric light, and his first big buildings. He saw the streets crowded with people and he wondered where they were going. He had always walked on ground or grassy meadows,

but this city had cement walks and paved streets. He never would have dreamed that a city was like that.

This young boy wanted to stay in the city; he wanted to go to High School and College and be somebody. The father, too, wanted his boy to have an education such as he was not able to get in the country. So he arranged to have his boy stay in the home of an old friend in the city so that he could go to school. In return for his room and board, young Carpenter had to do the chores around the house and run errands.

The friends in the city liked the boy from the beginning. When young Carpenter had finished High School, they told him that if he knew what he wanted to be, they would help him get his college education. His eyes sparkled as he said, "I know what I want to be; I want to be a doctor."

So he went to college to study to be a doctor. He studied hard and graduated with high honors. He was offered several fine positions in big city hospitals. He was urged to start doctoring in some big city. To all of this young Doctor Carpenter said, "Thank you, I appreciate your kindness, but I am going back to my home in the mountains; there are many sick people there who are dying, and I want to help them get well."

And that is where young Doctor Carpenter went. He stayed there many years until he was no longer young; he was now old Doctor Carpenter. The people he doctored were so poor that most of them could not pay him. Sometimes his patients paid him with potatoes, with hay for his horse, or wood for his stove. After many years of giving and helping others, he was an old man, broken in health and without money. He lived in two small rooms over the village store with a rickety old stairs leading up to them. At the foot of the stairs there was an old sign on which were printed these words, "Dr. Carpenter is Upstairs."

One morning someone went up those old stairs and called on Doctor Carpenter. But during the night the doctor had answered another call—a call from heaven. He had died; God had called him home to heaven. The people in the village and the whole countryside were in deep sorrow and many wept. With their own hands they made a box of pine, laid his body into it, and lowered it into a grave in a small village cemetery. Then one of his neighbors said, "Anyone who has done as much for us as old Doctor Carpenter should have a

tombstone." Another neighbor replied, "We cannot afford a tombstone, but there is something we can put by his grave which is much better than a tombstone." He ran down to the foot of the stairs and got the old sign which had directed the sick and weary to the doctor's office for many years. Beside the grave of this much loved doctor stands the old sign "Dr. Carpenter is Upstairs."

The old sign by the store pointed to a rickety stairs that led to his office, but the same old sign by the grave points to another kind of stairs that leads to heaven. That is what Easter really means; that there is a heaven to which we can go. When they put Jesus' body into the grave, there was no sign there which read "Jesus is Upstairs." God placed an angel by the grave of Jesus who said, "He is not here. He is Risen!" The sign by the doctor's grave, "Dr. Carpenter is Upstairs," means that he is no longer on earth but has gone to heaven. The sign, "Dr. Carpenter is Upstairs," and the words of the angel at Jesus' grave, "He is not here, He is risen!" mean the same thing.

It is because Jesus did not stay in the grave that we know that Doctor Carpenter would not stay there. Both Jesus and Doctor Carpenter are "Upstairs" in heaven with God. Jesus said, "Because I live, ye too, shall live." That means us, that is what Easter means to us; that we, like Doctor Carpenter, can go "Upstairs" to be in heaven with God and our Savior Jesus Christ.

"Here Comes the Old Fool"

Titus 3:3. "For we ourselves also were sometimes foolish."

One writer relates an episode in the life of a certain copper king who had removed to a metropolitan center with all his millions and found the rounds of life upon which he had entered distasteful and burdensome. He was visited in his beautiful home by his old minister friend, who said to him after having been conducted all over his magnificent mansion: "Well, Tom, you surely can't say you haven't everything you want?" "Yes," was the quick retort, "there is one thing I haven't got that I want. I want a parrot to hang up in a cage in my front hallway, that has been trained to say every time he sees me enter the door, 'Here comes the old fool again!'"

Like Benjamin Franklin, many of us have learned, to our dismay and chagrin, that it is possible to pay too much for our "penny whistles."—*Herbert Harrison.*

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Taking God's Good Gifts

James 1:17. "Every good gift and every perfect gift is from above."

Some days ago I was in a town where I used to dwell, and passed a house that could have been mine. After a very happy ministry there I was about to leave, and was doing my last round of visitations, when I called on the old lady who resided there. "I'm sorry you're going," she said, "for though I know I'm a cantankerous old woman you've never had anything but smiles for me, and every time you've called you've made me happier. I want to give you something, not to repay you—I can't do that—but just to show that I've appreciated all you've been to me and done for me. You can have anything you like in the house, a picture, an ornament, a piece of furniture, anything you like. You can even have the house itself," she added, "if only you'll let me live in it till I die. I've nobody with any expectations from me, so you needn't think, whatever you choose, you'll be robbing anybody of anything to which they have a right."

I was never more moved, but there are some things no minister or doctor can do, and I declined to claim as my own anything she had, so much to her disappointment that, finally, I went to her bookshelves and took away with me one of the volumes. I could have had a house and all its contents: I took a book. I could have had a great gift: I took a small one; and have no regrets about it, but I am constantly regretful that too often when another Giver has offered me large gifts I have only been willing to take small ones. Even today I am taking less than I know I could have; and so, I imagine, are you.—"Ezra" in *The Methodist Recorder*, London.

Reality and Unreality

I Sam. 26:19. "Abiding in the inheritance of the Lord."

A few weeks ago I had an unforgettable experience. I heard Dr. J. A. Findlay talk about Jesus from the point of view of Dismas, the dying revolutionary crucified with Him. As we went to the meeting the sirens wailed out, and most of the time he was speaking there was a background of distant bombs and gunfire. And as we listened to the old, old story of the

man whose political ideals had failed him and had brought him to so dreadful an end one might have thought that the sounds of war outside would have spoken to us of the failure of our own spiritual ideals which, after twenty centuries have not tamed the tiger in man. Surely this story of Calvary was hopelessly unreal and irrelevant to the bitter horrors of our day. But no—as we listened it was the bombs and the guns which seemed unreal, and the war to come of that dying rebel into Paradise the most real thing in the world. It was man's devil that seemed the evil nightmare that would pass in the morning, and God's love that was the eternal abiding thing.—*Winship Storey in The Methodist Recorder*, London.

The Wonder of the Wayside

Prov.3:23. "Then shalt thou walk in the way safely."

My father went slowly down the way of life; not because he was indolent, but because he did not want to miss the wonder by the wayside.

"Every time you hurry to get to a place," he used to tell me, "you run the chance of missing more than you gain. The wild things in nature rarely hurry unless they are in danger. How can life be rich for us if we dash through it? Speed will take you somewhere, but when you say you have arrived, that's about all you can say. Speed often takes us away from the very things that would do our souls the most good—the beauty of a tiny green fern, the dreamy spring-song of the warbler."

—Archibald Rutledge, *My Colonel and His Lady* (Bobbs-Merrill)
—*The Reader's Digest*

Heroic Shepherd

John 10:11. "The good shepherd."

Last week the official *London Gazette* announced that "The King has been graciously pleased to give . . . the Most Excellent Order of the British Empire" to Fred Mitchell, Head Shepherd, North Somerset, for "brave conduct in Civil Defense."

Gnarled, dimple-chinned Fred Mitchell, 40, was watching his sheep with a crook and a sharp-muzzled sheep dog one clear, shriveling cold January night at the Home Farm outside



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Abbots Leigh village near Bristol. The sirens screamed at 5 o'clock, and Shepherd Mitchell was immediately surrounded by a blaze of 20th-Century horror. Incendiaries fired his straw-and-wattle lambing pens, sheltering 34 ewes and lambs. High explosives followed the incendiaries and scared the wits out of the sheep dog, who promptly went A.W.O.L. for 24 hours. Alone, Mitchell fought the fire till the flames cracked near a terrified ewe, who tried to shield her lamb. He seized the lamb and rushed through the smoke, followed by the baaing mamma, left them in an open field which was eerily lighted by fires and constant explosions. Six times he returned to the blazing pens, took the lambs in his arms and coaxed the panic-stricken ewes to follow.

At midnight he went to another part of the field "to speak words of comfort to 107 ewes due to lamb in a week." The bombs started to drop all around him. After the raiders passed, he returned to his whitewashed cottage. As he opened the back door, a bomb exploded in his front garden and blasted the roof, walls and windows, but he was unharmed. Fred Mitchell, O.B.E., saved a lot of mutton for Britain—*Time*. June 9, 1941.

Lest We Forget

Acts 15:3. "Being brought on their way by the church."

The church bells are silent in many lands. But they still ring out their welcome to all here. Not yet is that fact adequately appreciated, or more of us would respond to their call.

Good reasons for going to church are never hard to find. One will join company there with men and women who are, however imperfectly, trying to follow the best way of life known. You can hear there words that bring comfort in sorrow, strength in difficulty and faith in an eternal purpose. There also is to be found something to live by, which makes for character in an individual and what he does.

In going to church one is giving his support to moral and spiritual influences in his community and elsewhere. They are immeasurable influences. Even those who do not go to church acknowledge that the principles of Jesus, if everywhere operative, would bring peace and security and happiness on earth.

That is why the church has taken on a greater importance. We realize now the truth of what Woodrow Wilson said in almost his last written words: "The sum of the whole matter is this, that our civilization cannot survive

materially unless it is redeemed spiritually. The church is the one institution devoted singly to that purpose. We see in the world today the tragic futility of trying to substitute some other motives for the ideals it represents."

The church bells still ring here. The church doors stand open to all. We can yet say, Abraham Lincoln once said, "Bless all the churches, and blessed be God, who, in this our great trial, giveth us the churches."—*Editorial in the Household Magazine*.

"All the Long Way He Trod"

Luke 1:1. "Those things which are more surely believed among us."

The manger where He lay
New-born upon the hay,
The bench at which He toiled,
The hands His labor soiled,
The simple words He said,
The multitudes He fed,
The grave by which He sighed,
The cross on which He died,
His resurrection face
Bright with celestial grace—
All the long way He trod,
Still speaks the Love of God.

—From "Jesus and His Passion" by Regina Glanville. Quoted from *The Methodist Recorder*, London.

Beauty from the Blot

Isa. 43:25. "I, even I, am he that blotteth out thy transgressions for mine own sake."

Conscious of a stained soul, the Psalmist uttered the fervent petition, as he made an appeal to the forgiving mercy of God, "According unto the multitude of thy tender mercies blot out my transgressions."

God changes the blot into beauty. Love is the story of the lady who showed John Ruskin a valuable handkerchief which she intended as a gift to a friend. But an ugly blot was made when a drop of marking ink had fallen on it. Ruskin asked for it, and, when he returned it after a couple of days, it was found that he had made the blot the foundation for a lovely design. Where there had been blot there was now beauty, for it had been touched by the hand of a master. Lives darkened by sin become radiant when renewed by the Spirit of the living God.

God Loved Like That

II Thess. 2:16. "God, even our Father, who bath loved us."

Jenny Denny used to say that he was sometimes tempted to wish that he were a Roman Catholic priest that, when he went into the pulpit, he might hold up a crucifix and point to it and say: "God loved like that, God loved

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that." That is how God loves and, as Charles Wesley well understood, it is a love that inside all the soul's defenses against God:—

"Nay, but I yield, I yield!
I can hold out no more.
I sink, my dying love compelled,
And own Thee conqueror."

—From Dr. George Jackson in *The Methodist Recorder*, London.

Singing Hearts

5:19. "Singing and making melody in your heart to the Lord."

It was the sunset hour of the earthly life of Christ. He was eating His last meal with His disciples. Gethsemane was only a few paces from Calvary, with the cruel cross, was the morrow. In the midst of the sorrow apparent defeat our Lord led a handful of men in the singing of a song. "When they sang a hymn, they went out." The band of Christians marched to music. This is how we men go ahead.

Let a traveler on the dusty road
Who bravely bore a heavy load:
Anger, how fare you mid life's toil and smart?"
"Comrade," he said, "I bear a singing heart."
This is the singing heart of which Scollard speaks, which Christ bore, and which keeps the world in poise and gives melody in sunshine and storm.—From Herbert E. Hudgins in *The*

Methodist Protestant Recorder.

Christ Crucified

Matt. 2:85. "Jesus . . . was crucified."

One of Gustave Doré's best-known and most remarkable pictures is one entitled "Christ Leaving the Praetorium." In the guidebook to the Doré Gallery in London, there is a suggestion as to the best place from which to view the picture, for there is one position from which it may be seen from the standpoint of the artist and therefore, of course, to the best possible advantage. From other positions in the gallery the effect is quite different and by no means so good. Yet the picture is the same all the while, the different effects being due to the different standpoints with, of course, the necessary allowance for difference of tastes in the beholder. In like manner, two persons may view the same landscape or read the same book with very different results, although the landscape or book remains the same throughout.

This is exactly true concerning the subject of our text, "Christ crucified." The fact is eternal and unchangeable, but the value and importance of it will be in exact proportion to the standpoint from which it is considered.

—Dr. W. H. Griffith Thomas.

CHURCH AND SOCIETY

J. J. Phelan, Ph. D.

Easter Youth Problems (A)

Matt. 16:15. "Who do you say that I am?"

What are the specific problems of Older Youth (16 to 22 years) today? College youth have many in the field of religion. They see so many conflicts between opposing schools of religion, such as the "social gospel," fundamentalism, modernism, evolution, science, etc., that they "prefer" to remain "neutral" and less prone to commitments than youth of forty years ago. Psychology, institutionalism and the economic debacle have been making great inroads upon faith in God, Bible and Church, but faith in Christ is still supreme among a very large number. His real "big" problems are (1) A life's work; (2) A life companion; (3) Proper amusements with a strict regulation of his sex-life. Better-trained, more courageous and more human ministers may help much here.

Easter Youth Problems (B)

Matt. 16:16. "You are the Christ, the Son of the Living God."

Is there any difference in religious intensity today? In former days, emphasis was upon "conversion" and "confirmation." This still persists, but the developmental nature of a child's mind also indicates the same natural processes of growth with his spirit and soul. In the main, Youth's Problems revolve around Ignorance, Faulty Education, Lack of Self-control, Wrong Ideals, Impatience, Shallowness and Desire for Self-expression when in reality, nothing is worth expressing that is not worth-while. In too many churches, youth suffers (16 to 22) for lack of a vital and enthusiastic YOUTH PROGRAM. Breathe the breath of life into some 150,000 Youth Societies in the church. Modern Youth is far from being a sheltered, cloistered and chaperoned group today. Religion through *experimentation* has a great appeal to many college youth. His classroom training greatly stresses the inductive and laboratory and research method of attaining reality and realizing self-control. This method, familiar to him, might well be utilized in the discovery of God, Truth and worth-while Spiritual Values. Youth is perplexed over world-wide problems, largely, social, political and economic. These are timely fields for religious expression. "To whom shall we go, O Lord?"

Easter "Word"

Jno. 1:14. "So the Word became flesh and blood."

Ps. 119:105. "Thy Word is a lamp."

The Authorized Version of the Bible contains 66 books; 1,189 chapters; 34,123 verses and 773,692 WORDS. Many of these words are resplendent as stars on a dark night. The Hebrew child, in his use of letters always associated God with them. It was his training. The scribe and copyist was frequently seen stop and wipe clean his pen, before he wrote the name of God again. The term "Word" has six or more different uses in the Bible (see Hastings Bible Dict. Vol. II, Page 830). "Thy word is a lamp" says the Psalmist. Have we lost our way? Where is the lamp today? Why does not the "Word" have the same connotations and awaken in us the wonder it had in ancient times? The writers refer constantly with wonder and certainty to the "Word of God." Why are we so vague concerning its meaning? Have we become too sophisticated and wise? Must we go to philologists and linguists? Or shall we find in ourselves the meaning of the "word"? Is it a "lost chord" which no longer awakens in man a knowledge of his attunement to the "music of the spheres"?

Easter "Drives"

Rom. 2:24. "The name of God is abused."

I Cor. 9:22. "That I might save some."

The Lenten season is often chosen for church and community "drives." Church members are conscripted as team workers. The Christian worker will be confronted with the following questions: Can I keep myself constant in the background, while the Cause and Truth I represent are placed in the foreground? Can I, whenever team rivalry becomes keen, adhere to a high ethical sense of fair-play and spirit of good sportsmanship? Can I and should I confine myself only to those "prospects" assigned me? If my appeal is refused and meets with a rebuff, can I withhold name-calling, such as "stingy," "skin-flint," "hard-boiled," etc? Is my disposition and temperament favorable to team morale? Is my appeal discolored by distortion of facts? Am I motivated by this thought, "this is God's Work, and I am a fellow-worker with God?" Strong-minded and forceful leadership—even in "good" causes may often confound the spirit of God with dictatorial ukase with the spirit of God. Therefore let us be humble, free from ostentation and love of power and praise. Remember, the

are at all times, Christians, not pagans and
 professional go-getters. Go forth and God
 you.

ter Mores in 1942

11:20. "Reproach towns, because they
 did not repent."

urs is a distinctly urban nation. The
 tan ideal which kept civilization alive up
 the close of the 19th century, vanished in
 twentieth. Conduct in the past had a
 nct religious motivation. It is still true
 many, but with a majority even conduct
 character may be affected by other forces,
 e of which are selfish, business or perhaps
 istic interests. It "pays" now to "be
 p" and "do good." Social pressure was a
 ulus to church-going in earlier days. That
 ve is practically nil today. If you doubt
 tell me how many of your neighbors went
 church last Sunday. There are many or-
 zations, social, fraternal, educational and
 essional, that cope with religious organi-
 ons primarily, today. Who will capture the
 it and best part of us is a very real and
 us question to some very real and serious
 ons. In this sudden world-culture, the
 ch member must grow and eternally so—
 rder to win these "lost souls." It will take
 e than a routine form of religious morality
 capture" these modern social sinners. Re-
 n must not be segmented, detached or
 rated from all healthy and progressive life.
 give "punch," urge and dynamic even to
 ch morality, we must pack it with ethical,
 ul and practical content. Parents and elders
 t keep mental step with their children or
 them. Within reasonable boundary, the
 e is true with teaching and preaching re-
 n. Some already are seeing and planning
 the church's future.

ter Ethics

ip 4:8. "What is worthy, right, pure . . ."
 questions for a Youth Symposium in Ethical
 duct and a Practical Morality: 1. Is eth-
 conduct and practical morality always
 tical with a religious morality? May one
 t without the other? If so, at what pos-
 cost? 2. In order to be "clever" and
 ular" must a girl be vulgar? Do boys
 y or only seemingly place a premium on
 erfluity and camouflage; carelessness of
 uette; immodesty of dress and posture;
 gy and tainted speech; free and unrestrain-
 display of her emotions? What of "baby
 " and dulled sensibilities? Does an average

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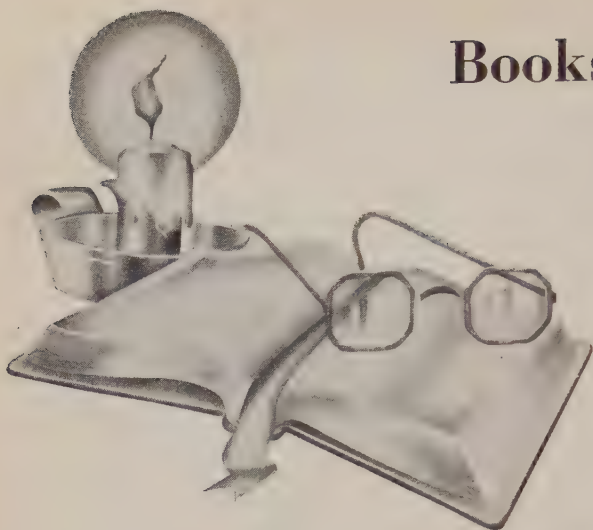
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boy ever cease to respect a lady? 3. It has been said that "a modern girl simply expresses the eternal feminine within her to meet the conditions of modern life—even as her mother attempted to meet the social conditions of her day by conforming". If true, who, if any, are at fault? 4. Is it a social and religious fact that boys and girls who are more worldly-wise than their parents are more immune to moral dangers and in the same proportion?

Books! Books! Books!



What Can Man Believe
 Religion And The World of Tomorrow
 Picture Puzzle Story Book
 Let's Talk It Over
 Baptists: Their Message and Mission
 Do Not Sin Against the Cross
 The Thought of St. Paul
 Prayer
 This Christian Cause
 Poems for Life
 A Creed For Free Men
 Man's Quest for Salvation

WHAT WE CAN BELIEVE

By Randolph C. Miller. Scribner's. \$2.00.

Most books that discuss the basic axioms of faith in a day of change are addressed to the clerical mind. They are intended to discuss, on a professional plane, the complexities of effective Christianity in a world of doubt. There have been few discussions of the whole field of modern Christian belief that have been addressed to the man in the pew. It is in this tremendous gap "between the thinking of the leaders among our clergy and laity, and the ideas of the average people who make up the bulk of the Church" that Dr. Miller finds "one reason for the mediocre effectiveness of Christianity."

The author boldly dedicates his pages, and addresses his chapters to "the modern man who wants to know what Christianity has to offer him during these days of tragedy and crisis."

To some conservative minds, Dr. Miller's book may be startling in its direct, keen, logical presentation of a modern Christian creed that challenges individual doubts and world situations. As the title suggests, the book has a positive approach. It is constructive. It takes cognizance of the liberal as well as the more conservative interpretation of Christian values, and points out the excellency of one viewpoint over the other where he considers each to be contributive to a creative faith.

Here is a religious book that is primarily interesting. It grips your attention. You are lured by the next chapter, and the next, and the one after that. Divided into a dozen chapters, the author asks, at the beginning of each, a typical layman's question. Here the major doubts of the modern mind are outlined. The substance of the chapter attempts to provide the answer. Such obvious, yet puzzling queries as "What kind of a faith do we need," "Is the Bible out of date?" "How does God work?" "Who is God?" "Who was Jesus?" "What about Christ?" and a half-dozen other normal, yet poignant interrogations are put to the reader about his faith.

For those who wish to go beyond the horizons of this book, the author has appended a section of "books to read" for further study. The selected bibliography of this section is excellent.

Dr. Randolph C. Miller is among the younger theologians of the modern church, and at present a pro-

fessor in the Church Divinity School of the Pacific. A member of the Editorial Staff of the Pacific Churchman, he is also widely known among the readers of religious journals for his enlightening articles and criticism. He is Episcopal Chaplain at the University of California.—PAUL D. LEEDY.

RELIGION AND THE WORLD OF TOMORROW

By Walter W. Van Kirk. Willett, Clark. 150 pp. \$1.

With a full understanding of the present world situation based upon a comprehensive study of all the major problems involved in the titanic struggle of tomorrow, and devotes the book to a sane and appealing, but by no means complimentary, discussion of the Political, Economic and Spiritual Foundations needed for the building of this world. In dozens of instances, the author puts his finger upon those places where the Church and God failed, and upon the places where the American nation failed. Any study of world affairs seeking those principles and details needed for the rebuilding of the after-the-war world will be amply aided by the final chapter on the spiritual necessities of the World of Tomorrow. The realism of the book is more than matched by its strict and constant adherence to the teachings of Christ which are applied alike to individuals and nations.

—CHARLES HADDON NABERS

THE PICTURE PUZZLE STORY BOOK

By Hans Kreis, A. S. Barnes, \$2.00.

For a number of years Hans Kreis has done hidden picture puzzle feature in Child Life magazine. This book is a compilation of the puzzles as they have appeared there with the addition of some text to accompany each picture. The subjects covered are divided into four groups arranged under the following headings: famous Americans and historical subjects; a few familiar subjects; some of our animal friends; wonders of nature and travel subjects. The text on the page opposite the puzzle seeks to give a brief résumé of the subject pictured or some dramatic historic incident in connection with it. The popularity of this hidden picture feature in Child Life magazine should serve as an indicator to the success the book deserves. In book form it will be more widely available and will provide many hours of pleasure both for children and adults.

—G. W. MATTICE

S TALK IT OVER

Leonard P. Aries. Willett, Clark. 85 pp. \$1.00.

This is a very critical time, when all America is thinking in terms of the preservation of the American way of life, along comes this little manual dedicated to the task of helping the youth of America to learn, understand the democratic process, just what the way is and how it functions.

The manual is, essentially, a textbook of procedure for the educational processes brought about through the use of the seminar method of arriving at conclusions. William H. Kilpatrick, one of this country's foremost educators, has written the foreword to the manual.

There is a book that utilizes methods in teaching which demonstrate the American way of doing things. It is not a lecture series. That would savor of didacticism. This book rather encourages the democratic exchange-and-share-ideas method.

Each chapter, which represents a seminar session, consists of four parts: first, the "overview," or the objectives to be reached from joint thinking; second, a formal seminar session, condensed; materials for presentation for further thought at the end of the session; third, a bibliography.

The discussions in this book concern some of our most semi-religious problems of the present day: "What Is an American?" "Propaganda and Its Analysis," "Refugees," "Prejudice and Understanding" and "What Can We Do In a World of Crisis?"

The manual had its origin in a series of seminars which were held with high school students, and is particularly adapted to this age group. Pastors and teachers with young people will find this brief book of invaluable aid in guiding the seminar period into constructive channels.—PAUL D. LEEDY.

BAPTISTS: THEIR MESSAGE AND MISSION

Hilmyer H. Straton, Judson Press, 179 pp., \$1.25.

The author is pastor of the First Baptist Church of Detroit, Michigan, a graduate of Mercer University, and a member of the Southern Baptist Theological Seminary and Columbia University.

The book has the approval and commendation of many Baptist leaders, including President Elliott and Dr. Kenneth Scott Latourette, Church Historian of the University. The author believes that the ecclesiastical movement will be hastened by a re-emphasis on the re-examination of the denominational faith, and that the Baptist witness is often misunderstood and misrepresented.

"Who we are," is the first chapter and here the author tells the numerical strength and describes the various shades of Baptist belief from "Hard Shell" to "Two-seed-in-the-spirit" Baptists.

Succeeding chapters tell "Where we come from," which is a history of Baptist beginnings, both in Europe and America. "The Bible: The Source of our Faith" presents the Biblical authority, not in the form of text method but rather the authority of the spirit of the letter.

"Believer's Baptism," "The Priesthood of the Believer," and the "Separation of Church and State," and the fundamental, cardinal principles of Baptists are discussed fully in later chapters. Baptists who seek a re-orientation of their denominational position will find here. Others who may want to understand the Baptist position will find the book a clear analytical statement.—CHARLES F. BANNING.

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DO NOT SIN AGAINST THE CROSS

By S. J. Reid. Eerdmans. \$1.00.

Here is a cry for the church to meet totalitarianism with a totalitarian Christianity civilization seems bent on destroying. It knows in its heart that it is wrong but rushes on faster each day.

The only redemptive power that can meet this destructive hate is the cross of Jesus Christ. Apart from God man has no power to make a new and better world. Civilization has lost its spiritual balance and only hope to avert a terrible fall in the Cross. It was because Christians "outlived, outthought, and outdid" the paganism of the first century through the power of the Cross that the church survived and there is no other way today. Through the Cross, the conclusive demonstration of the redemptive love of God, man will find his way back. The light from that Cross will guide our prodigal-son-culture home.

From the beginning of His public ministry the Cross was inevitable for Jesus. There was no other way. It is also inevitable for His followers. There is no other way. "He that loseth his life shall find it." A Christian is a man carrying a Cross on his way to the eternal city. From the heart of a pastor comes this cry to the church "to take up the Cross unto which are saved by the power of God."

—CHARLES F. BANNING

THE THOUGHT OF ST. PAUL

By Eric Montizambert. Morehouse-Gorham. 325 p. \$3.85.

The Dean of St. Matthew's Cathedral, Laramie, Wyoming, makes a worthy and valuable contribution to the study of the Pauline teachings. He is first of all concerned to prove the Church "Catholic" as against "Protestant." On this he writes wholly from a rather extreme Anglican point of view. He does admit that New Testament Catholicism is a genuine Catholicism: a Catholicism which pre-supposes that it does not exhibit the complete structure of that Faith and Order as we know it, or as it was known by the end of the second century." This, of course, would allow some of us to go on contending for presbyteries and consistories and the like as against bishops and their ilk. Beyond that, however, he gives much strength and good in the discussion of the Apostolic teaching of the Person of Christ the Holy Spirit, Sin and Atonement, and Love. Students of St. Paul will appreciate this book.—WM. TAIT PATERSON.

PRAYER

By George A. Buttrick. Abingdon-Cokesbury. 338 p. \$2.75.

The minister of the Madison Avenue Presbyterian Church in New York City has given us a book that ought to lie open on every preacher's desk and find its way into every preacher's heart. It has come out of a preacher's heart after a long travail of four or five years. It is "preacher material" far more than it is preaching material. With rare insight, he discusses first of all the prayer life of Jesus and then teaching about prayer. In Part II he deals with theories, assumptions and problems of prayer. Part III, the largest part of the book, considers Prayer as Personality. Into this he pours the riches gained from devoted study of the Bible, from a wide knowledge of psychology, and from a busy pastorate, faithfully administered. Conscience, thought, the subconscious, attention, suggestion, instinct, motive, faith, all are dealt with to show the place and effect of prayer. The concluding part is a Way of Prayer.

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are suggestions for the closet and the shut door, the family around the table or on their knees, for offices of the church, funerals, marriages, baptisms, for community gatherings where prayer is used. Not a minister among us but would find his as a leader of worship greatly enriched by a quiet frequent study of the portion dealing with the Lay Service of Worship. The book is in Dr. Rick's usual fine style, full of "spermatic words," striking phrases, challenging sentences. But, lest mistake, it is not a "professional" work. It is a book to place in the hands of any man, young or learned or unschooled. It is the book on the subject imperative for our Christian generation.

—WM. TAIT PATERSON.

CHRISTIAN CAUSE

Karl Barth. Intro. by John A. Mackay. Macmillan, New York. 62 pp. boards. No price stated.

This small book contains three letters from Karl Barth written from Switzerland. Two are to the Swiss Protestants and one is to the Protestants of Great Britain. In these letters Barth states his position in regard to the present war. Written in a vein of great tenderness, kindness and understanding, they show Barth to some in a different mood than before. Taking his stand, as before, on Jesus' resurrection, he still proclaims that God is transcendent above all the changes of human history. Yet he comes at the conclusion that it is possible, and even necessary as at the present time, for Christians to engage in armed conflict. Barth has been accused of being a God who was so transcendent that he had nothing to do with the social process. But here he makes an attempt to resolve this apparent difficulty. He states without fear or favor that those who do not

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take a stand against Hitler and all for which he stands have gone to sleep over their Bibles. Barth was a pacifist in the last war; he is not in this one. He does not look at this war as a means of bringing in the Kingdom of God. He sees it as a necessary police measure. He states that the German people are the victims of a mystical paganism which Luther idealized. With Hitler and all for which he stands Christianity cannot compromise. But get this book and ponder over it long and well.

—W. R. SIEGART.

POEMS FOR LIFE

Compiled by Thomas Curtis Clark. 241 pp. & indices.

Willet, Clark & Co., Chicago. Cloth. \$2.50.

Any one who has obtained other volumes of poems compiled by Thomas Curtis Clark will want this one. He is a poet with a keen sense of the qualities of poetry which make it live. His taste and discrimination are well known. In this volume he does not have a poem which has appeared in "1000 Quotable Poems"; thus they are new. These are poems of life, living, hope, faith and courage for the present days. Poets of all ages are represented. They cover practically all phases of human experience. Clark's other poem collections have had a wide circulation and a large sale. This one will follow the same trail. It is highly recommended.—W. R. SIEGART.

A CREED FOR FREE MEN

By William Adams Brown. Scribners. 277 pp. \$2.50.

This author needs no introduction to readers of religious books. For over fifty years he has been giving us his high thought, his clear vision and his understanding heart. In this volume he gives us a strong word for these disordered times. He presents the Christian faith as "a unifying creed" that will

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To miss reading the advertisements in this issue of *The Expositor* may mean to miss the very information that you need.

enable democracy not only to resist the onslaught of the dictators but to prepare for the rebuilding of the world-wide community. Here are set forth the beliefs that democracy needs: the Fatherhood of God, the inherent value of human personality; fellowship of human and divine; sin and salvation; the saviorhood and example of Jesus Christ. He discusses pacifism, modern education, and the progress toward unity, the part of the Christian Churches. The clarity of the writing makes it seem simple and almost painless. It will not be. But Dr. Brown will start many minds on the problem. He offers valuable suggestions for further reading.—WM. TAIT PATERSON.

MAN'S QUEST FOR SALVATION

By Charles Samuel Braden. Willett, Clark. 274 p.
 \$2.50.

The author is on the faculty of Northwestern University. He calls his book, "An Historical and Comparative Study of the Idea of Salvation in the World's Great Living Religions." At the heart of religion everywhere there is offered a deep, abiding good which man seeks, and in the great religions we find those ideal ends rather clearly defined. For this good and these ends he uses the term "Salvation." "After all, what term is there that, when fully considered, the light of the teachings of Jesus and history of Christianity's development, more adequately expresses the ultimate goal of religion?" First he discusses the general idea of salvation, and then explores Buddhism, Hinduism, Sikhism, Shintoism, Confucianism, Christianity. He tells what the various salvific concepts are and how they differ. He avows himself "a confirmed follower of the Christian faith," and declares "the Christian belief and practice strike a higher level than the other religions of the world." His book is a valuable contribution to the study of comparative religion.—WM. TAIT PATERSON.

Interpreters Wanted

(Continued from Page 133)

interpreted the Gospel to him that he made his confession of Christ and was forthwith baptized.

The world is hungering and thirsting for someone who will interpret the meaning of the bread and water of life.

Last June it was a privilege to visit the Ganado Indian Mission Station, and we asked about the language problem. We were told that one had to "be born into" the Navajo language, as a white man cannot get much beyond a few simple words. Hence interpreters are needed. No matter how ardently the white missionary, teacher, doctor or community worker may long to share the good news of the Saviour, no matter what plans are worked out for a more constructive ministry to the manifest needs of the Navajo people, their hands and tongues are tied unless they have the full cooperation of a competent, loyal interpreter. For it is the interpreter who knows not only the language, customs and beliefs, but

anner of thought; and as there is so much
e Bible and in the English language that
o exact counterpart, no parallel, in Nav-
t takes real understanding to be able to
l in words and figures of speech that are
lar to the Indians, the old, old story of
and His love.

us promising high school students are
red for this work. Yet, as one of the mis-
eries told us, "the love of God, in one sense,
no vocal interpreter. It speaks through
tired feet of the "Big Doctor" slowly
ating the hospital stairs the last thing at
to make sure that all is well with his
nts; it speaks through the ministering
s of our doctors, nurses, teachers. It
s through the devoted efforts of faithful
onaries who seek to bring the bread and
r of life to these needy people. These all
quiet, but effective expression of the love
od."

here it is—*interpreters* can sometimes do
best work, not by what they say, but by
they are and do.

hn Greenleaf Whittier has written a
tiful tribute to Christian character and
ence:

"O sweet, calm face that seemed to wear
The look of sins forgiven!
O voice of prayer that seemed to bear
Our own hands up to heaven!

"How reverent in our midst she stood,
Or knelt in grateful praise!
What grace of Christian womanhood
Was in her household ways!

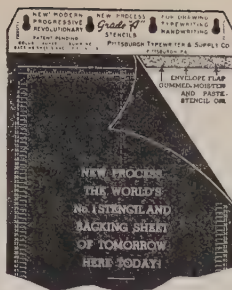
"For still her holy living meant
No duty left undone;
The heavenly and the human blent
Their kindred loves in one.

"She kept her line of rectitude
With love's unconscious ease;
Her kindly instincts understood
All gentle courtesies.

"The dear Lord's best interpreters
Are humble human souls;
The Gospel of a life like hers
Is more than books or scrolls.

—From "The Friend's Burial."

efore us is spread the Holy Table of our
d. It stands as the symbol of the love of
in Christ, of the Gospel which can meet
total needs of the world. We gather around
that we may feed by faith upon the realities
symbolized. Knowing the meaning of this
sacrament, we partake, and then dedicate our-
selves to act as interpreters of it by our speech
by our lives.



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PRAYER MEETINGS

I. The Valley of Decision

Organ Prelude.

Hymn: "Lead us, Heavenly Father, Lead us."

Psalm 72: 11-19.

Hymn: "O Christ, the Way."

Scripture: Responsive reading, John 10:1-

Hymn: "I Do not Ask, O Lord."

Pastor: Read Joel 3:14.

There is a sense of judgment in this book, inspired by an actual calamity which befell the land and nation. A plague of locusts had laid waste the whole country. It was a very great calamity, and many besides the prophet saw that it had some relation to the national depravity and sinfulness. We read in this book of terrible social and moral conditions, and the prophet rightly uses the opportunity for a call to return to God. No use preaching judgment to people who have sinned. It only shuts them up with their iniquity, shuts them out from God and any hope of return to grace.

They already have a sense of judgment, and all they want to know is what hope there is of forgiveness from a gracious and loving God. Is there room for repentance and return? With all its emphasis on the Day of the Lord, this little book contains one of the most wonderful pictures of God's forgiving grace and reviving mercy known to man. When the Bible uses the term, Day of the Lord, it does not always mean a day of judgment and retribution. It may mean just a day when God opens the door of His heart in mercy and forgiveness to those who are courageous enough to approach and make a decision to grasp the invitation. God's judgment is not always punishment. This is the motive nor the essential element in it. The heart of God's judgment is always mercy. God arrests sinful men in their headlong flight from Him, and from truth, purity, sanity, and recalls them to Himself. God is always taking action in reference to man; always with a view to mercy. The day of judgment is always just around the corner.

The nations of the world stand today before the mercy seat to give an account of their stewardship, whether good or bad, and to make a decision as to where they stand, for God or against God.

Hymn: "Light of conscience."

Prayer: (especially for the salvation of the family of Nations, in their struggle of supremacy as opposed to world brotherhood.) Each and every Christian believer is charged with responsibility in the present crisis.

Hymn: "Great God and Father of us all."

Benediction.

II. Consecration, the Growing Wonder

Organ Prelude.

Responsively: Psalm 89.

Hymn: "Father, Lead Me Day by Day."

Scripture: Romans 1:1-4.

Hymn: "O One with God the Father."

tor: They say that in the Alps, the loosening of ice will bring down a mighty avalanche. Some- like this happened on the Damascus way, some- like this happens when any one of us accepts ration to the will of God.

writer describes the great liberator, Abraham n, on his first appearance in an important gath- in New York. He described his lean face and ard mien, his big hands, his ill-fitting, badly ed clothes, his large ears, uncouth gestures and cial accent. He said, "when I first saw him, I 'old fellow, this will not do. This may be all in the wild west, but not in New York.' But, — soon, he seemed to 'catch fire. The whole man ransfigured. I forgot his clothes, his peculiar- his personal appearance, and I was on my feet he others, cheering to the echo, when he reached max amid thunders of applause. A friend asked do you think of Abraham Lincoln, the back- man?" I said, "He is the greatest man since ul."

this picture, as in the life of St. Paul, we see a principle at work, a spirit dedicated to a cause. I consecrated to the will of God. God clothes if with a personality, mayhap outwardly un- tive, but irresistible over the wills of men. If are any here with a sense of futility, the fault ir own. We are straitened in ourselves, never d. The measure of our desire for consecration vice is the measure of God's willingness to em-

ymn: "Life of Ages, Richly Poured."

ayer: (for individual consecration to s will, so we go forth as soldiers of God's ng army of consecrated bearers of good-

ymn: "Go, Labor On."

nediction.

The Golden Cross

gan.

sponsively: Psalm 19.

ymn: "How Firm a Foundation . . ."

ription: Eph. 6:10-14.

ymn: "Strong Son of God . . ."

tor: As the old paddle-steamer Lucy Ashton l its way in and out among the ships at anchor e Firth of Forth, John G. Thornton, Glasgow her, asked a fellow-passenger why some of the s had a large golden cross painted on the side. s no national emblem, for the ships that bore it British, Norwegian, or Dutch flags just like the

says, "you have heard of the mines that float in the sea and act like magnets, so that when o passes nearby, the mine is drawn towards it, s the vessel and explodes. One day a heroic engineer took one of the mines to pieces, after l been washed ashore, to see how it worked. And soon a way was found to prevent ships from tting these mines. It was done by passing round ull of the ship a cable charged with a special of electric current, which made the vessel as safe t were of wood. After this had been done, the ould be marked with a golden cross, so every ould know that in the future she would be safe magnetic mines."

rch, 1942

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the Cross of Christ will help us to master the floating
perils of life.

Hymn: "He Leadeth Me."

Prayer.

Hymn: "A Mighty Fortress is our God."

Benediction.

IV. Solitary Places in Life

Organ Prelude.

Hymn: "O Holy Saviour, Friend Unseen"

Scripture: Matt. 26:36-46.

Hymn: "Lord, as to Thy Dear Cross."

Pastor: "And He went a little further"

Matt. 26:39.

Christ in the garden of Gethsemane "went a little
further" to endure the agony he had to bear, apart
from his disciples. They could not follow him all the
way. They could go with him a certain distance,
but when it came to the supreme measure of the human
heart could help. He went forth alone.

Christ on Calvary went forth alone. His disciples
and loved ones could wait at the foot of the Cross,
but they could not go with him all the way. We know
such experiences in our lives, when all human strength
fails. No matter how willing our friends and family
are to stand by, we must go forth alone.

What are some of these solitary journeys?
The hour of death. The hour of birth. The hour of
great decisions. The hour of responsibility. The hour
of great accomplishment. The hour of great pain.
The hour of great joy. We can understand that Jesus found
it necessary to "go a little further" in the garden that
he did his friends. He went forth alone with his accusers.
He came forth from the tomb alone. Alone he went
forth, alone he returned in glory. The source of his
strength, God the Father, is equally available to us
in our solitary places, and since Jesus gave us
life to make known to us the Father, we have been
able to open our hearts for his entry. From thence-
ward, we are never alone,—not alone in sickness,
not alone in joy, in understanding.

Hymn: "What a Friend we have in Jesus"

Prayer: (For grace to open our hearts to
Jesus Christ, the constant companion in our
comings and goings).

Hymn: "Come Thou Almighty King."

Benediction.

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INDEX FOR MARCH, 1942

GENERAL

Reviews	144
tians and War	115
h Methods	123
union, Mattice	133
, The Golden	151
, There is no	132
ion, Valley of	150
r .. 123, 124, 126, 128, 135	
rial	121
Week Service	123
rations, Hart	138
rations, Phelan	142
Faces Failure	111
r Sermons	134
r Sunday 111, 125, 135	
ring	121
er Meetings	150
ow let us, Ridenour	120
ing, Coburn	118
ons	128
e and Morale	121
as, the Doubter, ...	
ach	120
The Day Dawn, ...	
erer	115

ILLUSTRATIONS

Beauty from the Blot	140
Christ Crucified	141
Easter "Drives"	142
Easter Ethics	143
Easter in 1942	143
Easter Word	142
Easter Youth Problems	
(A-B)	142
God Loved Like That	140
God's Good Gifts	138
Here Comes the Old Fool	136
Heroic Shepherd	138
Lest We Forget	140
Peace Be Still, Magee	130
Pray, Now Let Us	120
Reality and Unreality	138
Singing Hearts	141
Snowflakes	114
Way He Trod	140
Wonder of the Wayside ..	138

MID-WEEK

Consecration	150
Cross, The Golden	151
Solitary Places of Life	152
Valley of Decision	150

SERMONS

re Life, Magary	128
That Was Dead, ...	
bers	131
preters Wanted, ...	
ttice	133
s Is Our Ruler	119

SCRIPTURE TEXTS

I—Illustrations	
O—Outlines	
P—Prayer Meetings	
S—Sermons	
I Sam. 26:19 (I)	138
Psalm 119:105 (I)	142
Prov. 3:23 (I)	138
Isa. 43:25 (I)	140
Joel 3:14 (P)	150
Matt. 8:27 (I)	130
Matt. 16:14 (I)	142
Matt. 26:39 (P)	152
Matt. 27:11 (S)	119
Matt. 28:5 (I)	141
Luke 1:1 (I)	140
Luke 7:13 (S)	131
John 1:14 (I)	142
John 10:1-15 (P)	150
John 10:11 (I)	138
John 20:24 (I)	120
Acts 11:20 (I)	143
Acts 15:3 (I)	140
Rom. 1:1-4 (P)	151
Rom. 2:24 (I)	142
I Cor. 9:22 (I)	142
Eph. 5:19 (I)	141
Eph. 6:10-14 (P)	151
Philip 4:8 (I)	143
II Thess. 2:16 (I)	140
Titus 3:3 (I)	136
James 1:17 (I)	138

METHODS

er Dawn Service	126
er Musical Service	124
Friday, 9 to 3	125
en-Reconciled	123
rel Show	126
al Chapel, Pensacola ..	127
Sunday Message	125
e, Path to	123
al Aids Reviews	126

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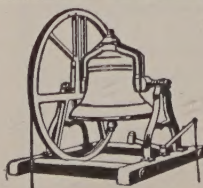
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Redington Co., J. P. 151

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Deagan, Inc., J. C. 146
Maas Organ Co. 148
Meneely Bell Co. 153

BIBLES

Oxford University Press 143

BOOKS

Am. Library Service 146

BRONZE MEMORIAL TABLETS

Int. Bronze Tablet Co. .. 150

BULLETIN BOARDS AND LETTERS

Ashtabula Sign Co. 151
Clark Co., W. L. 148

CANDLES & CANDLELIGHT SETS

Emkay Candles 110

CHAIRS

Redington Co. 148
Royal Metal Mfg. Co. .. 146

CHURCH FURNITURE AMERICAN SEATING

CO. 109
DeLong & DeLong 151
DeMoulin Bros. 149
Josephinum Furniture
Co. 110
Manitowoc Furniture Co. 148
Redington Co., J. P. 150

COMMUNION SERVICE

Redington Co. 152
Sanitary Communion
Service 150
Thomas Communion
Service 152

DUPLICATORS, STENCILS, INKS

Pittsburgh Typewriter .. 149

GOWNS (Pulpit and Choir)

C. M. Almy 143
Cotrell & Leonard, Inc. 141
Cox Sons & Vining 152
DeMoulin Bros. 150
McCarthy & Simon 152
E. R. Moore 150
Nat. Ac. Cap and Gown .. 151
Ward Co., C. E. 154

HOTELS

Prince George, N. Y. 153

INSURANCE

MINISTERS LIFE &
CAS. 137

LENTEN—EASTER

Wm. H. Dietz 149
Goodenough & Woglom 110
Wilde Co., W. A. 141
Woolverton Printing 110

MISCELLANEOUS

Richard Hammons 149

MONEY RAISING

Edwards Folding
Box Co. 150
Gottschalk's 153
Harrison Company 151
Sangamon Mills 148, 149

ORGAN (Pipe)

Austin Organ Co. 152
Schantz Sons & Co. 151
Wicks Organ Co. .. 153, 154

PARISH PAPERS

Ecclesiastical Art Press 146
NAT. RELIGIOUS
PRESS 139

PRINTING PRESSES

Kelsey Co. 150

PUBLISHERS

Harper Bros. 145
REVELL CO.,
FLEMING 107
Scribner's Sons, Chas. .. 14
UPPER ROOM .. Back Cover

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Author's Research
Bureau 152
Continental Writer's
Bureau 151

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American S. S. Union .. 153
Standard Publishing Co. 154

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C. O. Baptista Films 149
Bond Slide Company 149

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